

TAAREEKH AUR SHARIYAT MEIN

KHAWAARIJ

KI HAQEEQAT

Muallif

Shaikh Faisal bin Qazaaz Jaasim

Mutarjim

Shaikh Tauseef ur Rahman Rashadi

Transliterator

Rehan Syed Barey

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Translitrators Note:

إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنُسْتَغِيثُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَسَيِّئَاتِ أَعْمَالِنَا. مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يُضِلِّهِ فَلَا هَادِيَ لَهُ. وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. أَمَّا بَعْدُ:

Aaj ke musalman Kufr aur Shirk ke saath-saath jis badi musibat-o-pareshani ka saamna kar rahe hain wo fikri inhiraaf hai. Us mein intiha-pasandaana khaarji shukook-o-shubhaat ka farogh paana, jhoote naaro'n ke zariye fitno'n ko muzaiyyan karke pesh karna aur ahle ilm se naujawaano ka door rehna aur ghaer-aalim "Brothers", "Scholars" aur "Ustaad" se deen ka ilm haasil karna bhi hai. Kam-fahm, naa-samajh aur naadaan log muqarrireen, waaizeen aur muallifeen ke bayanaat sunte aur unki kitaabe'n padh kar fitno'n ki taraf chale jaate hain.

Inhiraaf ke shikaar firqo'n mein sabse ziyaada khatarnaak khawaarij ke takfeeri mazaahib hain. Salaf-o-Saaliheen khawaarij ke mutaalliq ek-dosre karte rehte the aur un se ek-dosre ko mutanabbe karte the.

Is kitaab ka index dekh kar aap ko andaaza ho jaaega ke Shaikh Faisal bin Qazaaz Jaasim رحمه الله ne poori koshish ke saath dalaael ki raushni mein is kitaab ko tasneef kiya hai. Allah unhe'n jazaa-e-khair ataa farmaae. Shaikh Tauseef-ur-Rahman Rashadi رحمه الله ne poori koshish ke saath kitaab ka tarjuma aasaan aur aam-faham andaaz mein likha hai.

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Aapse dakhwaast hai ke is kitaab ko padhne ke baad doosro'n ke saath sawaab-e-jaariya ki niyyat se zaroor share keejiye.

Aakhir mein Allah se dua-go hoo'n is koshish ko qubool kare, duniya-o-aakhirat mein iska behtar badla ataa farmae aur ise ham sab ki najaat ka sabab banaae. Aameen

Duaao'n ka taalib,

Rehan Syed Barey

Riyadh, Saudi Arabia

June 26, 2024 – 20 Dhul Hajja 1445

Arz-e-Mutarjim:

Deen-e-Islam mukammal deen hai, is mein kisi qism ki kami ya beshi ka imkaan nahi hai, chunache jis shakhs ya giroh ne is mein kami ya beshi¹ ki zara sib hi koshish ki to wo jaada-e-haq se door hota chala gaya, aese logo'n ki sifaat mein fitna-e-rafz, khurooj, aur takfeer aesi sifaat hain jo ahd-e-salaf mein hi roonuma ho gai thee'n, aur usi waqt se Salaf-o-Saaliheen un samet deegar tamaam fitno'n se ummat ko khabardaar karte hue chale aae hain.

Neez nazariyaat ka ilaaj baat-cheet se shuru hota hai aur hukumat-e-waqt ki jaanib se ba-zor-e-shamsheer fitne ke taaboot mein aakhri keel thonki jaati hai. Lekin baat-cheet ke maraahil phir bhi band nahi hote, chunache Salaf-o-Saaliheen ke naqs-e-qadam par chalte hue usi marhale ko mazed taqwiyat dene ki koshish is kitaab mein ki gai hai. Is kitaab ke musannif arab duniya ke manjhe hue salafi muallif hain aur unke ilm ki pukhtagi aap ko is kitaab ke mabaahis² padhte hue bhi mehsoos hogi.

Choonke ye ktiaab mukthasar bhi hai aur jaame bhi to mafaad-e-aamma ke liye ise urdu zaban mein pesh kiya jaa raha hai. Tarjuma karte hue hattal-wasee³ koshish ki gai hai ke aam-faham aur salees ho.

Allah Ta'ala se dua hai ke Allah Ta'ala is kaam ko mere, mere waalidaen, aur jumla muawineen ke liye baais-e-ajr-o-sawaab banaae. Aamen

Raaqim-ul-Huroof:

Abu Abdullah bin Abdul Aziz

Riyadh, Saudi Arabia

Shaban: 1438h – May 2017

¹ T: (کمی بیشی) Ghataao-badhaao, kami ziyaadati [RKT]

² T: (مباحث) Topics of discussion [RKT]

³ T: (حَتَّى الْوُسْع) Jahaan tak ban pade [RKT]

Muqaddama Muallif:

Tamaam taareefe'n Allah Rabbul Aalameen ke liye hain, durood-o-salaam ho Ashraf-ul-Mursaleen, Syed-ul-Awwaleen wal Aakhireen hamare Nabi Muhammad ﷺ par. Aap ki aal, aap ke Sahaba Ikraam ﷺ aur aap ke naqsh-e-qadam par qiyaamat tak chalne waale logo'n par.

Ham-o-Salaat ke baad!

Musalmano ke haalaat par nazar daudaane waale ko muslim khitto'n¹ ke tool-o-arz² mein jo fitna har-soo phaela hua nazar aaega, jiski wajah se musalmano mein cheekh-o-pukaar aur pae-dar-pae mushkilaat paeda ho rahi hain wo khwaarij ka fitna hai. Khawaarij ummat ko taqseem-dar-taqseem karne ke liye kisi qism ki kasar nahi chod rahe, wo fitno'n ki dehekhti aag aur angaaro'n mein ummat ko jhonk rahe hain, us par mustazaad ye hai ke wo use ummat ki khaer-khwaahi aur buraai ke khaatime ke liye sar-anjaam de rahe hain, Allah Ta'ala hame'n ghalat fehmi³ se mehfooz farmaae. Aameen

Ummat ki khaer-khwaahi ke saath fariza-e-amr-bil-maaroof aur nahee-anil-munkar⁴ ka taqaaza tha ke un gumraah logo'n ki gumraahi faash ki jaae, unke naqsh-e-qadam par chalne aur unki raah lene se naujawaano ko khabardaar kare'n, taake unka shar kam se kam phaele aur Allah Ta'ala ke deen ki usi soorat par amal kare'n jis tarah ke Allah Ta'ala ne is deen ko shirk aur bidaat milaawat se paak naazil farmaya tha.

Fitno'n ka ek (1) sangeen pehlu ye bhi hai ke jis waqtfitne bapaa⁵ hote hain to unhe'n sirf ulama ikraam hi pehchaan kar bach paate hain aur fitno'n ki haqiqat awaam-un-naas ke liye us waqt

¹ T: (خِطَّة) Ilaaqa, mulk ka hissa region, area [RKT]

² T: Lambaai-chaudaai [RKT]

³ T: (غَلَطَ قِيم) Naadaan, naa-samajh [RKT]

⁴ T: (أَمْرٌ بِالْمَعْرُوفِ نَهْيٌ عَنِ الْمُنْكَرِ) Neki ki hidaayat, waajibaat se aagaah karna aur un cheezo'n se rokna jin ki shar-an mumaaniyat hai [RSB]

⁵ T: (بِپَا) Barpa, munaqqid, qaaem [RKT]

ayaa'n¹ hoti hai jab ye ummat ko thapede lagaa kar waapsi ka rukh kar rahe hote hain.

Chunache Nuaaim bin Hamaad رضي الله عنه kehte hain: "Huzaifa aur Ibne Masood رضي الله عنه kehte hain: Ibtida mein fitno'n ka muaamala mashkook hota haia ur jab ye khatam hone par aate hain to unki haqeeqat aashkaar² hoti hai". Us par Huzaifa رضي الله عنه se istifsaar³ kiya gaya: "Ibtida se kya muraad hai?" To unho'n ne kaha: "Talwaare'n soont li jaae'n", phir unse "khatam hone" ke baare mein istifsaar kiya gaya to unho'n ne kaha: "Jab talwaare'n niyaam mein daal di jaae'n". (Kitaab-ul-Fitan: Fitno'n Se Bachaao Ka Baab)

Ummeed hai ke is kitaab se fitna-e-khurooj ki rok-thaam mein madad milegi, is mein khurooj ki alaamaat, unki mazammat, aqsaam aur khaarji tehreeko'n ki taareekh-samet unke tariqa-e-waaridaat ka bhi zikr hai.

Maine ise teen (3) abwaab mein taqseem kiya hai:

Pehla baab: Ye sharai baab hai, is mein khwaarij ke mutaalliq ahadees mein milne waala tazkira jama kiya gaya hai, neez unki aqsaam aur unke shubhaat zaael karne ke liye mufeed ashiya hain.

Doosra Baab: Ye taareekhi baab hai, is mein musalmano ki qadeem aur muaasir⁴ taareekh mein guzarne waale khaarji tehreeko'n ke mutaalliq mukhtasar sa taaruf hai. Neez is mein khurooj ke nuqsanaat aur khaarjiyo'n ki wajah se musalmano ko hone waale nuqsanaat ka zikr kiya gaya hai. Taake logo'n koi brat ho aur hukmraano'n ki itaa-at ke silsile mein Saahib-e-Shariyat ﷺ ke farameen mein pinhaa'n⁵ hikmat-o-maslahat ayaa'n ho sake'n. Neez Aap ﷺ ne jaha'n jahaa'n par baghaawat aur khurooj se mana kiya hai uski wujuhaat saamne aae'n ke kyoum Nabi ﷺ ne baghawwat se mana farmaya, maqsad sirf ye hai ke momino ka nabawi farameen ke mutaalliq imaan mazeed pukhta ho

¹ T: (غياں) Zaahir, khula, aashkaar [RKT]

² T: (آشکار) Waazeh, zaahir, elaaniya, raushan [RKT]

³ T: (استفسار) Daryaaft, pooch-gach, sawaal karna, pochna [RKT]

⁴ T: (معاصر) Ek (1) hi zamaane ka, apne zamaane ka, ham zamaana [RKT]

⁵ T: Chupa hui, poshida [FL]

jaae aur Nabi ﷺ ki taabedaari mein mazeed thos-pan¹ aae.

Teesra Baab: Is mein guzishta dono abwaab mein zikr-shuda alaamaat ka maujooda khaarji tehreeko'n par amali intibaaq² karke dikhaya gaya hai.

Allah Ta'ala se dua hai ke is amal ko khaalis apni raza ke liye qubool farmaae aur is mein barkat daale aur agar is mein koi ghalati ya kotaahi hai to mera seena sab ki islaahi aaraa ke liye hama-waqt khula hai aur agar koi is mein khair-o-bhalaai waali baat hai to us par sirf Allah Ta'ala ki hamd-o-sana ki jaa sakti hai.

Kaatib us Sutoor,

Faisal bin Qazaaz al Jaasim

Aardiya, Kuwait

20 Moharram 1426 – 31 March 2005

¹ T: (ٹھوس پن) Thos hone ki haalat [RKT]

² T: (الإنطباق) (Do (2) umoor ki baaham) Mutaabaqat, muwaafaqat [RKT]

Pehla Baab: Khawaarij Ke Mutaalliq Qaanoon-e-Ilaahi

Pehli Fasl: Khawaarij Ke Mutaalliq Ahadees

Pehli Hadees - Pehla Khaarji Zul Khuwaesrah Tamimi:

Abu Saeed Khudri رضي الله عنه kehte hain ke: “Ali رضي الله عنه ne yemen se khaam sona mitti mein mila hua Rasool Allah ﷺ ki khidmat mein bheja to Rasool Allah ﷺ ne use chaar (4) aadmiyo’n: Aqra bin Haabis Hanzali, Uyayna bin Badr Fuzaari, Alqama bin Alaasa Aamri ye bani bin kilaab ke haleef bhi the, aur chauthe Zaid-ul-Khair at-Taai jo ke bani nabhaan ke haleef bhi the, un mein taqseem kar diya”.

Raawi kehte hain: Quraish is baat par naaraaz hue aur unho’n ne kaha ke: Aap najd ke sardaaro’n ko de rahe hain aur hame’n nahi de rahe. To Rasool Allah ﷺ ne farmaya: “Maine ye unki taaleef-e-qalbi¹ ke liye kiya hai). Phir ek (1) aadmi ghani daadhi, baahar nikle hue gaal, andar ghusi hui aankho’n, ubhri hui pessaani aur uska sar moonda hua tha. Usne aakar kaha: Aye Muhammad! ﷺ Allah se daro! To Rasool Allah ﷺ ne farmaya: “Agar main Allah ki naafarmaani karu’n to Allah ki farmabardaari karne waala kaun hai? Ye kaese ho sakta hai ke Allah Ta’ala ne mujhe ahle zameen par ameen banaya aur tum mujhe amanatdaar nahi samajhte”!

Raawi Kehte hain: “Nabi ﷺ ka jawaab sun kar) wo aadmi chala gaya to logo’n mein se ek (1) shakhs ne uske qatl ki ijaazat talab ki jo ke ghaaliban Khalid bin Waleed رضي الله عنه the.

To Rasool Allah ﷺ ne farmaya is aadmi ke nasl se aesi jamaat paeda hogi jo Quran to padhegi, lekin wo uske halaq se neeche nahi utrega❶, ahle islam ka qatl karenge aur buth-parasto’n ko chodenge❷, wo islam se aese nikal jaaenge jis tarah teer shikaar se nikal jaata hai, agar main unko paau’n to unhe’n laazmi taur par qaum-e-aad ki tarah qatl karu’n❸. (Sahih Bukhari: 3344; Sahih Muslim: 1064)

❶ Yaane Quran-e-Kareem ko samjhe baghaer padhenge.

¹ T: (تأليف قلوب) Aadmiyo’n ke dilo’n ko haath mein lena, dil-joi karna [RKT]

② Aaj yehi soorat-e-haal hai, musalmano ko bum-dhamaako'n, khud-kash hamlo'n aur baaroodi gaadiyo'n se takra kar uda diya jaata hai.

③ Ek (1) aur hadees mein qaum-e-aad ke saath 'Samood' ka zikr bhi hai. Imam Qurtubi ke mutaabiq iska matlab ye hai ke: "Nabi ﷺ unhe'n qatl-e-aam ke zariye yak-lakht¹ khatam farma dete, kisi ko bhi baaqi na chodte, un mein se kisi ko bhi qatl karne mein zara tammul na farmate, jaese Allah Ta'ala ne qaum-e-aad ko yak-lakht khatam farmaya" (Sharah Muslim az Imam Qurtubi: V3 P113)

Doosri Hadees - Khawaarij Ka Adl-e-Rasool ﷺ Par Eteraaz Karna:

Abu Saeed Khudri رضى الله عنه kehte hain ke: "Ham Rasool Allah ﷺ ke hamraah the aur aap kuch maal taqseem farma rahe the, Aap ﷺ ke paas Zul Khuwaesra aaya, uska taalluq bani tamim se tha, aur kaha: Allah ke Rasool! Adl karo!! Us par Rasool Allah ﷺ ne farmaya: "Tera satyanaas ho! Agar main insaaf na karun to insaaf karne waala kaun hai? Aur agar main adl na karu'n to phir tu intihaai badnaseeb aur nuqsaan uthaane waala hoga".

To us par Umar bin Khattab رضى الله عنه ne arz kiya: "Allah ke Rasool! Mujhe iski gardan utaarne ki ijaazat de de'n". To Rasool Allah ﷺ ne farmaya: "Ise chod do, kyunke uske saathi aese honge ke tumhara ek (1) aadmi apni namaz ko unki namaz se haqeer tasawwur karega aur apne roze ko unke roze se haqeer jaanega, quran padhenge lekin wo unke halaq se tajaawuz nahi karega. Wo islam se is tarah nikal jaaenge jaese teer shikaar se nikal jaata hai ke: Teer-andaaz uske bhaale² ko dekhta hai to us par koi cheez lagi hui nahi paata, phir teer ki lakdi aur bhaale ke jod ko dekhta hai to us par bhi koi cheez lagi hui dikhaai nahi deti. Phir teer ki lakdi ko dekhta hai to waha'n bhi kuch laga hua nahi paata, phir wo teer ke aakhir mein lage hue paro'n ko dekhta hai waha'n par bhi kuch nahi laga hota. Halaa'nke teer pet ki gandagi aur khoon ke andar se guzar kar baahar nikla hota hai (phir bhi us par khoon ya pet ki aalaash³ saath nahi lagti)❶, unki nishaani ye hai ke un mein se ek (1) aadmi aesa siyaah hoga ke uska ek (1) shaana aurat ke pistaan ya gosht ke lothde ki tarah hoga jo thar-tharaata hoga. Ye us waqt roo-numa

¹ T: (يَكْ لَخْط) Fauran, usi waqt, all at once [RKT]

² T: Kisi aale mein lagaa hua lohe ka dhaar waala hissa [RKT]

³ T: (أَلَايش) Aaloodgi, najaasat-e-baatini, fisq-o-fujoor, naapaaki, shar [RKT]

honge jab logo'n mein phoot hogi". (Sahih Bukhari: 3344; Sahih Muslim: 1064)

❶ Imam Qurtubi ke mutaabiq matlab ye hai ke: "Khaarji deen-e-islam mein daakhil ho kar itni tezi se baahar nikal jaate hain jis tarah ye teer shikaar ke andar se itni tezi ke saath guzar kar baahar aajaata hai ke khoon ke lagne se pehle teer aar-paar ho jaata hai. Bilkul usi tarah khaarji bhi islam mein daakhil ho kar itni tezi se baahar nikal jaate hain aur un par islam ka koi asar nahi hota".

Teesri Hadees - Ikhtilaaf-e-Ummat Ke Waqt Khawaarij Ka Zuhoor:

Abu Saeed Khudri رضي الله عنه se marwi hai ke Rasool Allah ﷺ ne farmaya: "Musalmano mein giroh-bandi ke waqt ek (1) firqa baghawat karega, unko do (2) giroho'n mein se haq ke qareeb-tareen giroh qatl karega". (Sahih Muslim: 1065)

Chauthi Hadees - Khawaarij Nau-umr Bewaqoof-o'n Ka Giroh:

Ali رضي الله عنه kehte hain: "Mujhe aasmaan se gir padna ziyaada mehboob hai usse ke main tumhe'n Rasool Allah ﷺ ki jaanib mansoob karke aesi hadees bayan karu'n jo Aap ﷺ ne nahi farmaai aur jab baat mere aur tumhare darmiyaan ho to zehen-nasheen kar lo ke jung dhoka-dahi par mabni hoti hai, maine Rasool Allah ﷺ se suna, aap farma rahe the": "Anqareeb aakhri ahd mein ek (1) qaum roonuma hogi, wo nau-umr aur aqli taur par bewaqoof honge, baat to sab makhloq se acchi karenge❶, Quran padhenge, lekin Quran unke halaq se neeche nahi utrega, deen se wo us tarah nikal jaaenge jaese teer shikaar se nikal jaata hai, jab tum unse milo to unko qatl kar deta, kyonke unko qatl karne waale ke liye Allah ke yahaa'n qiyaamat ke din sawaab hoga". (Sahih Bukhari: 3611; Sahih Muslim: 1066)

❶ Iska matlab ye bayan kiya gaya hai ke apni har baat Quran se saabit karne ki koshish karenge aur doosra matlab ye bhi bayan kiya gaya hai ke: Wo zaahiri taur par bahut acchi baat karenge lekin unke dil mein khot hoga.

Paachwee'n Hadees - Khawaarij Bahut Quran Padhenge Lekin Quran Unke Khilaaf Hoga:

Zaid bin Wahb Johni رضي الله عنه kehte hain ke: Wo Ali رضي الله عنه ke hamraah khwaarij se jung ke lashkar mein the. To Ali رضي الله عنه ne farmaya: "Logo! Maine Rasool Allah ﷺ se suna ke: "Ek (1) qaum meri ummat se niklegi wo Quran is tarah padhenge ke tumhari Quran ki tilawat unke muqaable mein kuch nahi aur na tumhari namaze'n unki namazo'n ke muqaable mein

heech¹ hongī, aur na tumhare roze unke rozo'n ke ham-palla ho sakte hain, wo Quran padhte hue gumaan karenge ke Quran unke haq mein hai, halaanke Quran-e-Majeed unke khilaaf hoga. Unki namaze'n unke halaq se neeche na utrenge. Wo islaam se us tarah nikal jaaenge jis tarah teer shikaar se nikal jaata hai. Unse qitaal karne waale lashkar ko wo faesla maaloom ho jaaega jo unke Nabi ﷺ ki zabaani unke liye kiya gaya hai to wo usi amal par bharosa kar lenge¹. Aur unki nishaani ye hai ke un mein ek (1) aadmi ke baazu ka dola to hoga, lekin uski kohnei na hogi, aur uske dole ki nok aurat ke pistaan ki tarah hogi aur us par safed baal honge". (Sahih Muslim: 1066)

¹ Qurtubi ke mutaabiq iska matlab ye hai ke: "Us amal ke ajr-o-sawaab par hi iktifa kar lenge ke us amal ke ajr-o-sawaab se hi ham jahannum se bach jaaenge aur jannat ka daakhila mil jaaega" (Sharah Muslim az Imam Qurtubi: V3 P118)

Chatti Hadees - Khawaarij Deen Ki Faqaahat Se Aari Honge:

Rasool Allah ﷺ ke ghulam Obaidullah bin Abu Raafe رافعؓ bayan karte hain: "Wo Huroori (khaarji) logo'n ki baghawat ke waqt Ali ؑ ke saath the, to khawarij ne kaha: Allah ke siwa kisi ka hukm nahi. Us par Janab Ali ؑ ne farmaya: Ye kalma to haq hai, lekin usse baatil muraad liya gaya hai, kyonke Rasool Allah ﷺ ne kuch logo'n ke ausaaf bayan farmae the mujhe in mein unhi logo'n ki nishaniya'n nazar aarahi hain ke ye zabaan se to haq kehte hain magar wo zaban (tak hi rehta hai, us) se tajaawuz nahi karta aur aap ne halaq ki taraf ishaara kiya. Ye log Allah Ta'ala ke yaha'n khalq-e-Ilaahi mein se naa-pasandida-tareen hain, un mein ek (1) siyaah aadmi hai uska haath bakri ke than ya pistaan ke sar ki tarah hai". (Sahih Muslim: 1066)

Saatwee'n Hadees - Takfeeri Marz Mein Muhtala Sehatyaab Nahi Hota:

Abu Zar رضىؓ se marwi hai ke Rasool Allah ﷺ ne farmaya: "Anqareeb mere baad meri ummat se aesi qaum yaqeenan roonuma hogi jo Quran padhegi lekin Quran unke halaq se aage na jaaega aur wo deen se us tarah nikal jaaenge jaise teer shikaar se nikal jaata hai, phir wo deen mein na laut paaenge¹, wo insaano aur haewaano'n mein sabse

¹ T: (يسج) Kuch bhi nahi, bekaar [RKT]

ziyaada bad-kirdaar honge”. (Sahih Muslim: 1067)

❶ Yaane wo islam se nikalne ke baad us mein dobara nahi laut paaenge, ye baat aksar khaarjiyo’n aur unke naqsh-e-qadam par chalne waalo’n mein paai jaati hai ke-o-bhi unke nazariyaat apnaata hai wo unse dastbardaar¹ nahi hota, is baare mein taareekh shawaahid² bahut ziyaada hain. Jaese ke Ibne Waddah ne apni kitaab ‘البدع’ ke safha: 104 mein Ayyub se naql kiya hai ke: “Ek (1) aadmi khaarjiyo’n ke nazariyaat rakhta tha, usne apne nazariyaat se rujoo ka elaan kar diya, us par main khushi se Muhammad bin Sireen ke paas khabar dneee ke liye gaya to kaha: Kya aap ko pata chala hai ke falaa’n ne apne khaarji nazariyaat se rujoo kar liya hai? To Muhammad bin Sireen kehne lage: Khaya karna ke ab wo kis qism ke nazariyaat apnaata hai, kyoune khaarjiyo’n ke nae nazariyaat puraane nazariyaat se bhi sangeen hote hain, is liye ke Nabi ﷺ ka farman hai: “Wo islam se nikal jaate hain” aur ek (1) jagah farmaya: “Wo islam mein dobara nahi laut-te”.

Aathwee’n Hadees - Khawaarij Ka Zuhoor Mashriq (Iraq) Se Hoga:

Yaseer bin Amr رضي الله عنه kehte hain, maine Sahal bin Hunaif رضي الله عنه se poocha: “Kya aap ne Nabi ﷺ ko khwarij ka zikr karte hue suna hai?”

Us par Sahal bin Hunaif رضي الله عنه ne kaha: Maine aap ko suna hai, aap ne mashriqi jaanib ishara farmaya aur kaha: “Wo apni zabaano se Quran padhenge lekin Quran unke halaq se aage na jaaega aur wo deen se is tarah nikal jaaenge jaese teer shikaar se nikal jaata hai”. (Sahih Bukhari: 6535; Sahih Muslim: 1068)

Nawwee’n Hadees - Khawaarij Bakasrat Sar Mundwaane Waale Honge:

Abu Saeed Khudri رضي الله عنه Nabi ﷺ se bayan karte hain ke: Aap ﷺ ne farmaya: “Mashriq ki taraf se kuch log niklenge wo Quran padhte honge jo ke unki hansliyo’n³ se neech nahi utrega wo deen se is tarah nikal jaaenge jis tarah teer shikaar se paar ho jaata hai. Phir wo log laut kar deen mein nahi aaenge jab tak ke teer (kamaan mein) apni jagah par na laut aae”. Us par kisi ne poocha: “Unki nishani kya hai”. To Aap ﷺ ne farmaya: “Sar mundaana”. [Raawi ko Nabi ﷺ ke arbi alfaaz tahleeq ‘تحليق’ ya tasbeed ‘تسبيد’ mein shak hai, taaham dono ka matlab ek (1) hi hai]. (Sahih Bukhari: 6535)

¹ T: (دست بردار) Kisi kaam waghaira se haath uthaane waala, chodne waala [RKT]

² T: (شواهد) Misaale’n, gawaahiya’n [RKT]

³ T: Insaani seene par ubhri hui haddi jo gardan ke neech dono shaano’n ke darmiyaan hoti hai [RKT]

Duswee'n Hadees - Khawaarij Ka Zuhoor Waqfa-waqfa Se Hoga Aur Qatl Kar Diye Jaaenge:

Ibne Umar رضي الله عنه kehte hain ke Rasool Allah ﷺ ne farmaya: “Ek (1) qaum paeda hogi jo Quran padhegi aur Quran unki hansli se bhi tajaawzu nahi karega, jab bhi wo sar uthaaenge kaat diye jaaenge”. (Isse ye maaloom hota hai ke jab bhi khaarji fikr paeda hogi unhe'n neest-o-naabood kar diya jaaega, phir kuch arse ke baad kuch aur niklenge unka bhi khaatima kar diya jaaega aur wo usi tarah waqfe-waqfe se roonuma hote hi rahenge)

Abdullah bin Umar رضي الله عنه kehte hain: Maine Rasool Allah ﷺ ko ye bhi farmate hue suna ke: “Jab kabhi wo sar uthaaenge kaat diye jaaenge (aur aesa) bees (20) martaba se ziyaada hoga yaha'n tak ke unki jamat mein se dajjaal zuhoor-pazeer¹ hoga¹”. (Ibne Majah: 174; Allama Boosiri رحمته الله kehte hain: “Is hadees ki sanad saheeh hai, iske tamaam raawiyo'n se Imam Bukhari رحمته الله ne riwayat ki hai”. Neez Albani رحمته الله ne is hadees ko Ibne Majah: 144 mein Sahih qarar diya hai)

① Ek (1) hadees mein alfaaz you'n hain ke unke baqiya logo'n mein dajjal ka zuhoor hoga.

Giyaarwee'n Hadees - Khawaarij Se Jung Karna Har Musalman Par Laazim Hai:

Ali رضي الله عنه kehte hain ke Rasool Allah ﷺ ne farmaya: “Aakhri zamane mein ek (1) qaum roonuma hogi wo Quran padhi hogi, lekin Quran unki hansliyo'n se neeche nahi utrega, wo deen se us tarah nikal jaaegi jis tarah teer shikaar se paar ho jaata hai, unke khilaaf jung har musalman par haq hai”. (Ise Musnad Imam Ahmad: V1 P156; Sunan Kubra lin Nasai: 8564; Bazaar: 520; As Sunnah lil Abdullah bin Ahmad: 1479 mein riwayat kiya hai. Kitaab ke mohaqqiq ke mutaabiq iski sanad Sahih hai. Isi tarah Haithami رحمته الله kehte hain: “Ise Ahmad ne riwayat kiya hai aur iske tamaam raawi Sahih Bukhari ke raawi hain”)

Baarwee'n Hadees - Khawaarij Ko Qatl Karne Waale Behtareen Log Honge

Abu Ghalib رضي الله عنه kehte hain ke unho'n ne Rasool Allah ﷺ ke sahabi Abu Umama رضي الله عنه se suna wo keh rahe the: “MulK-e-Shaam mein khaarji (khud-kash hamla-aawar)² roonuma hue to unhe'n qatl kar diya gaya aur unhe'n andhe kooe'n mein phenk diya gaya, to Abu Umama رضي الله عنه

¹ T: Suicide attacker [RSB]

unki naasho'n par gae aur main (Abu Ghalib) bhi unke saath tha. Abu Umama رضي الله عنه unke paas khade hue aur phir aabdeeda ho gae aur kehne lage: Subhan Allah! Shaetaan ne is ummat ko kitna behka diya? Ye jahannum ke kutte hain, ye jahannum ke kutte hain, ye jahannum ke kutte hain. Teen (3) baar farmaya. Phir farmaya: Ye aasmaan ke neeche badtareen maqtool¹ hain, ye aasmaan ke neeche badtareen maqtool hain aur unho'n ne jin logo'n ko qatl kiya hai wo aasmaan ke neeche aala-tareen maqtool hain, wo aasmaan ke neeche aala-tareen maqtool hain".

Us par Abu Ghalib ne kaha: "Abu Umama! Ye Aap apni taraf se keh rahe ho ya ye baat aap ne Rasool Allah ﷺ se suni hai?"

Us par unho'n ne kaha: "Ye to meri bahut badi jasaarat hogi, ye to meri bahut badi jasaarat hogi, ye to meri bahut badi jasaarat hogi. Unho'n ne teen (3) baar kaha. Balke maine ye Rasool Allah ﷺ se ek (1) baar, do (2) baar, ya teen (3) baar nahi balke dus (10) baar suna hai".

Maine Rasool Allah ﷺ ko farmate hue suna: "Kuch log aaenge wo Quran padhenge lekin Quran unki hansliyo'n se neeche nahi utrega, ya unki hansliyo'n se aage nahi jaaega, wo deen se is tarah nikal jaaenge jis tarah teer shikaar se paar ho jaata hai, phir wo log laut kar deen mein nahi aaenge, jab tak ke teer (kamaan mein) apni jagah par na laut aae, unhe'n qatl karne waalo'n ke liye khush-khabri hai ya jise wo (khaarji) qatl kar de'n uske liye bhi khush-khabri hai". (Tirmizi: 3000; Ibne Majah: 176; Musnad Ahmad: V5 P250; Mustadrak lil Haakim: V2 P149; aur Allama Aajiri ne Ash Sharia: 58 mein naql kiya hai aur ye alfaaz Allama Aajiri se hi maakhuz2 hain, is riwayat ko Alban ne Sahih Tirmizi: 2398 mein saheeh qaraar diya hai).

② Hadees ke arbi alfaaz mein 'خارجة' kal afz hai jo ke khawaarij ki istilaah mein un logo'n par bola jaata tha jo sar-e-bazaar3 nikal kar jo bhi saamne aata use qatl kar dete the, yahan tak ke police aur awaam unhe'n pakad leti ya qatl kar deti thi. Aaj-kal bhi jo khud-kash hamle aur khud-kash bum dhamake, ya baarood se bhari gaadiyo'n ko sarkaari ya awaami imaarato'n aur jagaho'n se takra diya jaata hai, ye unhi saabiqa khaarjiyo'n ka jadeed version hai (Mutarjim)

¹ T: (مَقْتُول) Jo qatl kiya gaya ho, maara gaya, killed, murdered [RKT]

² T: (مَأْخُذ) Akhaz kiya hua, jo cheez kaheen se li gai ho, liya gaya [RKT]

³ T: (سَبِي بَازَار) Beech bazaar (mein), sab ke saamne, alal elaan [RKT]

Terahwee'n Hadees - Khawaarij Jahannum Ke Kutte Hain

Saeed bin Jumhaan رضي الله عنه kehte hain: Main Abdullah bin Abi Aufa رضي الله عنه ke paas aaya us waqt aap ki beenaai jaa chuki thi, to maine unhe'n salaam kiya, us par unho'n ne poocha: Aap kaun hain? To maine kaha: Saeed bin Jumhaan hoo'n. Phir unho'n ne kaha: Aap ke bete ka kya bana? To maine kaha: Use Azariqa¹ ne qatl kar diya hai. To Abdullah kehen lage: Azariqa par Allah laanat farmaae, Azariqa par Allah laanat farmaae, hame'n Rasool Allah ﷺ ne batlaya tha ke wo jahannum ke kutte hain.

Saeed kehte hain: Maine arz kiya: Sirf Azariqa jahannum ke kutte hain ya saare ke saare khaarji? To unho'n ne kaha ke: Saare ke saare khaarji jahannum ke kutte hain.

Saeed kehte hain: Maine arz kiya: Agar hukmraan logo'n par zulm karta ho aur unke saath ziyaadati kare!! Us par Abdullah رضي الله عنه ne unke haatho'n ko pakda aur sakhti se jhatka diya aur kaha: Jumhaan ke bete! Sawaad-e-aazam, yaane millat ka iltizaam¹ rakho, millat ke saath raho, agar hukmraan tumhare baat suntan ho to tum uske ghar jaakar batlaao ke mujhe ye khabare'n mili hain, to agar wo aap ki baat sun kar maan le to theek warna unhe'n unke haal par chod de'n, kyonke haalaat ka unse ziyaad aap ko ilm nahi hai! (Musnad Ahmad: V4 P382 [ye alfaaz Musnad Ahmad se hi maakhuz hain]; Ibne Majah:173; Tayaalisi: 822 aur deegar ne bhi is riwayat ko naql kiya hai. Haithami رحمته الله kehte hain: Ise Tabarani aur Ahmad ne riwayat kiya hai aur Musnad Ahmad mein iske raawi siqa hain; Neez ise Albani ne Ibne Abi Aasim ki kitaab As Sunnah ki tehqeeq mein hasan kaha hai; aur Muqbil al-Wadaai ne As-Sahih-ul-Musnad: 542 mein Hasan kaha hai)

① Ye bhi khaarji giroh hai jo ke Naafe bin Azraq ke taabe tha, ye Iraq mein 65h ko roonuma hue aur unho'n ne Basra aur Ahwaz tak ka ilaaqa pane zer-e-tasallut² kar liya tha, unho'n ne aurato'n, baccho'n, aur boodho'n sab ka qatl-e-aam kiya, balke ye baccho'n ko ubalti hui kadhaai mein daal dete the unka khatima Muhallab bin Abi Sufra ne kiya tha.

¹ T: Ek-dosre ke liye laazim hona, do-baato'n ka baaham rabt [RKT]

² T: (زيرِ تسلط) Under control [RSB]

Doosri Fasl: Hukmraano Ki Itaa-at Ke Mutaalliq Ahadees

Pehli Hadees - Ameer-o-Haakim Ki Itaa-at farz Hai:

Anas bin Maalik رضي الله عنه kehte hain ke Nabi ﷺ ne farmaya: “Apne hukmraano ki baat suno aur uski itaa-at karo chaahe tum par kisi habshi ko ameer bana diya jaae aur uska sar munaqqe jaesa ho”. (Bukhari: 693)

Doosri Hadees - Hukmraano Ki Nagawaar Baate’n Bardaasht Kare’n

Ibne Abbas رضي الله عنه kehte hain ke Nabi ﷺ ne farmaya: “Jis shakhs ko apne hukmraan ki koi baat nagawaar guzre to wo sabr kare, kyoune hukmraan ke khilaaf ek (1) baalisht ke baraabar bhi baghaawat kare aur mar jaae to wo jaahiliyat ki maut marega❶”. (Bukhari: 7053; Muslim: 1849)

❶ Jaahiliyat ki maut marega ka matlab bayan karte hue Shaikh-ul-Islam Ibne Taimiya رحمته الله kehte hain: “Nabi ﷺ ne hukmraan ki itaa-at aur millat-e-islamiya se nikal jaane waale baaghiyo’n aur khaarjiyo’n ke baare mein zikr kiya ke jab n mein se koi marta hai to wo jaahiliyat ki maut marta hai kyoune ahle jaahiliyat mein koi hukmraan nahi hota tha, balke har ek (1) qabila doosre qabile ko apne zer-e-tasallut lane ke liye koshish karta rehta tha”. (Majma’ Fatawa: V28 P487)

Teesri Hadees - Waazeh Kufr-e-Akbar Ke Baghaer Baghaawat Jaaez Nahi:

Junada bin Abu Umaiyah kehte hain: “Ham Obada bin Saamit رضي الله عنه ke paas aae, aap us waqt bimaar the, ham ne aap se arz kiya: Allah Ta’ala aap ko sehat se nawaaze, hame’n koi hadees sunaae’n jo aap ne Nabi ﷺ se suni ho (taake hamare us par amal karne ke baais) aap ko uska faaeda ho”.

To unho’n ne kaha: Hame’n Rasool Allah ﷺ ne islam ki daawat di to ham ne aap ki baeyat ki, Aap ﷺ ne ham se jin baato’n par baeyat li thi wo ye thi ke: Ham khush ho’n ya naaraaz, aasaani ho ya tangi, ya ham par kisi aur ko tarjeeh bhi di jaa rahi ho tab bhi ham aap ki baat sunenge aur itaa-at karenge, neez hukmraano se qiyaadat cheenne ki koshish bhi nahi karenge, illa ke ham bilkul waazeh taur par kufr-e-akbar dekh le’n, jiske baare mein hamare paas Allah Ta’ala ki jaanib se daleel ho. (Sahih Bukhari: 7056; Sahih Muslim: 1709)

Chauthi Hadees - Pasand-o-Naa-pasand Har Haal Mein Hukmraano Ki Itaa-at Farz Hai:

Naafe رضي الله عنه Janab Abdullah رضي الله عنه se bayan karte hain ke Rasool Allah ﷺ ne farmaya: “Musalman ko accha lage ya bura lage hukmraan ki itaa-at us par laazim hai. Yahan tak ke kisi gunaah ka hukm na diya jaae. Chunache agar gunah ka hukm diya jaae to phir koi itaa-at nahi hogi”. (Sahih Bukhari: 7144; Sahih Muslim: 1837)

Paachwee’n Hadees - Mazloom Hone Ke Bawujood Itaa-at Zaroori Hai:

Zaid bin Wahb رضي الله عنه Janab Abdullah رضي الله عنه se riwayat karte hain ke Rasool Allah ﷺ ne farmaya: “Mere baad kuch aese umoor dekhoge jo tumhe’n naagawaar guzrenge, neez duniyawi umoor ko tarjeeb bhi di jaaegi”. Us par Sahaba Ikraam رضي الله عنه ne arz kiya: Allah ke Rasool! Ham mein se koi agar wo zamana na paae to aap uske liye kya hukm dete hain?

To Aap ﷺ ne farmaya: “Tumhare zimme jo waajibaat hain tum wo adaa karte rehne aur jo tumhare huqooq hain wo Allah Ta’ala se maangna” ¹. (Sahih Bukhari: 3603; Sahih Muslim: H1843)

¹ Is hadees se maaloom hota hai ke haakim aur riaaya ka taalluq sirf do (2) tarfa huqooq aur waajibaat ki adaayi par hi mauqif nahi hai ke agar ek (1) jaanib se zulm ho to doosri jaanib badle mein ba-qadr-e-zulm waajibaat adaa na kare. Balke hukmraan aur riaaya ka taalluq tab bhi qaaem-o-daaem rahega jab haakim ki jaanib se zulm ho raha ho, chunache hukmraan ke zulm par sabr karke bhi uski itaa-at karna is hadees ka taqaaza hai. Kyounke agar aesa ho to phir laa-qanooniyaat¹ aur intishaar phaelne mein der nahi lagti, is etebaar se ye muaamala intihai ehmiyat ka haamil hai.

Chatti Hadees - Haakim Ke Zulm Ke Bawujood Uski Itaa-at Farz Hai:

Alqama bin Waael Hadrami apne waalid رضي الله عنه se bayan karte hain ke Salama bin Yazeed Jofi رضي الله عنه ne Rasool Allah ﷺ se istifsaar kiya: Allah ke Nabi! Aap is baare mein kya hukm farmate hain ke agar ham par aese haakim musallat ho jaae’n jo ham se apne huqooq to maange’n aur hamare huqooq adaa na kare’n, Aap ﷺ ne uska jawaab dene se ehteraaz farmaya. Unho’n ne Aap ﷺ se phir poocha, Aap ﷺ ne phir bhi jawaab dene se ehteraaz farmaya. Phir usne doosri ya teesri

¹ T: (لا قانونية) Qanoon ke khilaaf amal, lawlessness [RKT]

martaba poocha to use Ashot bin Qais (اشعت بن قيس) ne kheench liya. Phir Nabi ﷺ ne farmaya: “Phir bhi apne hukmraan ki baat suno aur itaa-at karo kyonke un par unka bojh aur tumhare oopar tumhara bojh hai”. (Sahih Muslim: 1846)

Saatwee’n Hadees - Shar Ke Daur Mein Bhi Zaalim Hukmraan Ki Itaa-at Laazim Hai:

Huzaifa bin Yamaan رضى الله عنه kehte hain ke maine arz kiya: Allah ke Rasool! Ham buraai mein phanse hue the Allah Ta’ala ne hame’n (islam ki soorat mein) bhalaai di to kya us bhalaai ke baad bhi koi buraai hogi? Aap ﷺ ne farmaya: “Haa’n”.

Maine arz kiya: Kya us buraai ke baad koi bhalaai bhi hogi? Aap ﷺ ne farmaya: “Haa’n”. Maine arz kiya: Us bhalaai ke baad bhi koi buraai hogi? Aap ﷺ ne farmaya: “Haa’n”. Maine kaha: Wo kaese?

Aap ﷺ ne farmaya: “Mere baad aese hukmraan honge jo meri rehnumaai ko nahi apnaenge aur meri sunnat par kaarband nahi honge, phir un mein kuch aese log khade ho jaaenge jin ke dil to shaetaan waale honge lekin jism insaani honge”.

Maine kaha: Aye Allah ke Rasool! Agar mujeh wo daur mil jaae to main kya karun? Aap ﷺ ne farmaya: “Tum apne ameer ki itaa-at karna chaahe wo tumhari kamar par maare, aur tumhara maal cheen le, phir bhi uski itaa-at karna aur uski baat sunna”. (Sahih Muslim: 1847)

Aathwee’n Hadees - Hukkaam Ke Baaghiyo’n Ko Sahabi-e-Rasool ﷺ Ki Naseehat:

Naafe رضى الله عنه kehte hain: Ibne Umar رضى الله عنه Yazeed bin Muaawiyah ke daur-e-hukumat mein roonuma hone waale waaqia-e-harra¹ ke waqt Abdullah bin Mutee’ ke paas aae to Ibne Mutee’ ne kaha Abu Abdur Rahman (Ibne Umar رضى الله عنه ki kunyat) ke liye takiya rakho, to Ibne Umar رضى الله عنه ne kaha main aap ke paas baethne ke liye nahi aaya main to aap ke paas is liye aaya hoo’n ke aap ko ek (1) hadees bayan karu’n ye hadees maine Rasool Allah ﷺ se suni hai. Aap ﷺ ne farmaya: “Jis ne itaa-at-e-ameer

¹ T: Dekhiy is roman pdf ka page no.: 28

se haath nikaal liya to wo qiyaamat ke din Allah se is haal mein mulaqaat karega ka uske paas (uzr ke liye) koi hujjat na hogi aur jo is haal mein mara ke uski gardan mein kisi ki baayat na thi to wo jaahiliyat ki maut mara”. (Sahih Muslim: 1851)

Nawwee’n Hadee - Namaz Haakim Se Baghaat Ki Mumaaniat:

Umme Salama رضي الله عنها kehti hain ke Rasool Allah ﷺ ne farmaya: “Anqareeb aese ameer aaenge jin ke khilaaf shariyat aamaal ko tum pehchaan loge aur baaz aamaal na pehchaan sakoge pas jisne unke aamaal-e-badd ko pechaan liya wo bach gaya aur jo unke bure aamaal ko bura samajhta raha wo mehfooz raha. Lekin jo un umoor par khush hua aur taabedaari ki (wo mehfooz na raha)”. Sahaba رضي الله عنهم ne arz kiya: “Ham unke khilaaf hathiyaar na uthaae’n?” Aap ﷺ ne irshad farmaya: “Nahi jab tak wo namaz adaa karte rahe’n”. (Sahih Muslim: 1854)

Daswee’n Hadees - Acche Aur Bure Hukmraan Ki Nishaniyaa’n:

Auf bin Maalik رضي الله عنه Rasool Allah ﷺ se bayan karte hain ke Aap ﷺ ne farmaya: “Aap ﷺ ne farmaya tumhare haakimo’n mein se behtar wo hain jin se tum mohabbat karte ho aur wo tum se mohabbat karte hain aur wo tumhare liye dua-e-maghfirat karte hain aur tum unke liye dua-e-maghfirat karte ho aur tumhare bure haakim wo hain jin se tum bughz rakhte ho aur wo tum se bugz rakhte ho’n, tum unhe’n laanat karo aur wo tumhen laanat kare’n”.

Arz kiya gaya: Allah ke Rasool! Kya ham unhe’n musallah¹ kaarwaai se maazool na kar de’n?

Aap ﷺ ne farmaya: “Nahi jab tak wo tumhare andar rehte hue namaz qaaem karte hain aur jab tak apne haakimo’n mein koi naagawaar cheez dekho to uske us amal ko naapasand karo aur uski itaa-at se haath mat kheencho”. (Sahih Muslim: 1855)

Is hawaale se sirf itni hi ahadees kaafi hain, sirf Sahih Bukhari aur Sahih Muslim mein hi bahut si riwayaat hain jo tawaalat ke khadshe se zikr nahi kar raha, jabke Sunan aur Masaneed waghaera mein ahadees uske alaawa hain.

¹ T: (مُسَلِّح) Hathiyaar ke saath [RKT]

Teesri Fasl: Khawaarij Ki Taareef

Allama Barbahaari رحمہ اللہ kehte hain:

“Jo bhi kisi bhi musalman hukmraan ke khilaaf baghaawat kare to wo khaarji hai, usne musulmano ke ittihaad ko sabotaaaj¹ kiya, ahadees ki mukhalifat ki aur usi haalat mein mar gaya to jaahiliyat ki maut mara”. (Sharah-as-Sunnah: 76)

Allama Aajiri رحمہ اللہ kehte hain:

“Khawaarij se muraad paleed aur gande Shuraat (شُرَاة) (makhsoos qism ke khaarji log) hain, unke nazariyaat par chalne waale tamaam khaarji (dhado’n² ka bhi yehi hukm hai). Khawaarij asr-e-haazir ke ho’n ya qadeem, unke nazariyaat mauroosi³ hain, chunache hukmraano aur governaro’n ke khilaaf baghawat unka mashghala hai ye musulmano ka qatl jaaez samajhte hain”. (Kitaab ush Sharia: 24)

Imam Shahrastaani رحمہ اللہ kehte hain:

“Muttafiqa taur par mutaiyyan kiye jaane waale hukmraan ke khilaaf baghawat karne waale ko khaarji kaha jaata hai. Chaahe ye baghawat ahd-e-sahaba mein Khulafa-e-Raashideen رحمہم اللہ ke khilaaf ho ya unke baad aane waale taabaeen ke aiyyaam mein, ya kisi bhi daur ke muttafaqa hukmraan ke khilaaf baghawat ki jaae”. (Al Milal wan Nihal: V1 P105)

Shaikh-ul-Islam Ibne Taimiya رحمہ اللہ kehte hain:

“Khawaarij ne sabse pehle musulmano ki takfeer ki, ye log gunaah ki wajah se musulmano ko kaafir qaraar dene ke saath apne nazariyaati mukhalifeen ko bhi kaafir keh kar unke maal-o-jaan lootne ko jaaez samajhte hain”. (Majma’ Fataawa: V3 P279)

Isi tarah ek (1) aur muqaam par kehte hain: “Gunaaho’n ki wajah se ahle qibla ko sabse pehle khaarjiyo’n ne kaafir kaha, balke aese umoor ki bina par bhi unho’n ne musulmano ko kaafir qaraar diya jinhe’n wo

¹ T: (سُبُوتَاژ) Jaan boojh kar nuqsaan pohonchaana, tabaah karna, shar-angezi [RSB]

² T: (دَھڑ) Giroh, jamaat, fareeq, party, group [RKT]

³ T: (مُورِثِي) Wiraasat mein mila hua, inherited [RKT]

gunaah samajhte the (haqeeqat mein wo gunaah nahi tha) phri uske natije mein unho'n ne ahle qibla ko qatl karna shuru kar diya". (Majma' Fataawa: V7 P481)

Ek (1) aur muqaam par raqamtaraaz hain: "Millat-e-Islamiya aur Muslim Hukmraano se judaai ke silsile mein unki do (2) mashoor sifaat hain:"

"Pehli: Sharai hudood se tajaawuz karke unho'n ne aese umoor ko bhi gunah qaraar diya jo gunaah nahi the, ya jo umoor neki nahi the unhe'n neki shumaar kar liya. Isi baat ka izhaar khaarjiyo'n ne Nabi ﷺ ke saamne kiya tha ke jab Zul Khuwaesra Tamimi ne Aap ﷺ ne kaha: Adl Karo! Aap adl nahi kar rahe". To Nabi ﷺ ne use farmaya: "Tumhara satyanaas ho! Agar main adl nahi karunga to kaun adl karega? Agar main adl na karun to tum ghaate aur khasaare mein chale gae!!" (yaane tumhara peshwa hi zaalim ho to tumhara kya banega?)

Doosri: Khaarji aur bidati log gunaaho'n aur khataao'n ki bina par musalman ko kaafir keh dete hain, phir jab wo kaafir kehte hain to uske natije mein musulmano ke maal-o-jaan par haath daalna jaaez samjhte hain balke islami khitte ko daar-ul-harab kehte hain aur apne zer-e-tasallut ilaaqo'n ko daar-ul-imaan kehte hain. (Majma' Fataawa: V7 P219¹)

Haafiz Ibne Hajar راجه kehte hain:

"Khawaarij se muraad wo log hain jinho'n ne Ali راجه ke saalis banaane ko ghalat qaraar diya, phir Syedna Ali راجه aur Syedna Usman راجه aur unki aal-aulaad se izhaar-e-baraa-at bhi kiya aur unse junge'n bhi ladee' aur agar wo mazkoora Khulafa-e-Raashideen راجه ko kaafir bhi qaraar de'n to ye khaarjiyo'n ki mutaassib-tareen qism hai". (Hadee us Saari: 459)

Isi tarah Haafiz Ibne Hajar راجه ek (1) aur muqaam par kehte hain: "Khawaarij se muraad baaghiyo'n ka ek (1) giroh hai, unhe'n khawaarij is liye kaha gaya hai ke wo deen aur aala-tareen musalman shakhsiyaat ke khilaaf baghawat karte hain". (Fath-ul-Baari: V12 P296)

¹ T: Urdu pdf mein shayad typing ki ghalati ki wajah se V72 P19 print hua tha [RSB]

Ahle Ilm ki is guftagu se ham khulasa ye nikaal sakte hain ke:

“Hukmraano ke khilaaf khurooj yaane baghawat mein tamaam khaarji mushtarik hain aur usi lafz se khaarji bana hai. Ek (1) taujeeh¹ ye bhi bayan ki gai hai ke choonke ye log nazariyaati mukhaalifat aur gunaaho’n par kaafir hone ka fatwa saadir karne ki wajah se deen se khaarji ho jaate hain, is liye unhe’n khaarji kaha gaya”.

Is mein saheeh baat ye hai ke: Khawaarij ki do (2) qisme’n hain:

Pehli Qism: Ye wo log hain jo irtikaab-e-maasiyat par fatwa-e-kufr saadir karne jaese nazariyaat ki bina par hukmraano ke khilaaf alam-e-baghawat buland karte hain. To ye qism unhee’n khaarjiyo’n ki hai jo deen se khaarji hain. Jaese ke hadees mein bhi aaya hai: “Wo deen se aese nikal jaaenge jis tarah teer shikaar se nikal jaata hai”. Ya Ahle Sunnat ki mukhalifat karte hue kisi bidat ki bina par kaafir qaraar dete hain aam taur par ahle bidat mein ye kharaabi paai jaati hai.

Unhi logon ki ahadees mein mazammat bayan hoti hai, unke qatl ki targheeb dilaai gai hai, unhe’n jahannum ke kutte qaraar diya gaya hai, neez unhe’n insaano aur haewaano’n har-do² mein se badtareen qaraar diya gaya.

Doosri Qism: Ye wo log hain jo hukmraani ke husool ke liye hukmraano ke khilaaf baghawat karte hain aunka mazkoora-baala eteqadaat mein se koi nazariya nahi hota, unhe’n baaghi kehte hain aur baaghiyo’n ki do (2) qisme’n hain:

Awwal: Aese baaghi jinho’n ne deeni hamiyat aur buraai ke khaatime ke liye baghawat ki.

Duam: Aese baaghi jinho’n ne sirf hukmraani haasil karne ke liye baghawat ki.

Shaikh-ul-Islam Ibne Taimiya رحمۃ اللہ علیہ kehte hain: “(Buraai ke khaatime ki gharz se) hukmraano par baghawat karne waale basa-auqaat do (2)

¹ T: (توجیہی) Taujeeh se mutaalliq, sabab, daleel, wajah bayaan karna [RKT]

² T: (ہر دو) Dono, dono ke dono [RKT]

lihaaz se ghalati kar baeththe hain”:

Pehli Wajah: Jo cheez deen ka hissa hi nahi hai use deen samajh le’n. Masalan: Khawaarij aur deegar ahle bidat, kyouнке ye nazariya hi aesa apnaate hain jo sire se ghalat aur khud-saakhta hota hai. Phir uski buniyaad par logo’n ke khilaaf hathiyaar uthaate hain, balke apne mukhalifeen ko kaafir samajhte hain, ye unki fikri ghalati hai ke pehle nazariye ghalat par mukhalifeen ko kaafir qaraar de kar ya un par laanat karke unke khilaaf musallah kaarwaai ghalat, ye jahmiyyo’n¹ ki tarah bidati firqo’n ka haal hai. Phir Shaikh-ul-Islam Ibne Taimiya رحمہ اللہ kehte hain: “Yehi ghalati khaarji karte hain ke Ahle Sunnat wal Jamaat ko kaafir kehte hain aur unke khilaaf hathiyaar uthaate hain”.

Doosri Wajah: Jo shakhs hathiyaar utha kar Ahle Sunnat wal Jamaat ke aqeede se mutasaadim raae ki jaanib daawat nahi deta, jaese ke Jung-e-Jamal², Siffeen³, Harra⁴, Jumajum⁵, aur deegar mawaaqe par hua. Balke uska gumaan ye hota hai ke hathiyaar uthaane se matlooba musbat² ahdaaf³ haasil ho jaaenge, to ye uski khaam-khyaali⁴ hai, balke pehle se ziyaada haalaat kharaab hote hain aur aakhir mein jaakar unhe’n wo baat samajh mein aati hai jo shariyat shuru se hi unhe’n samjha rahi hai. Un logo’n mein kuch aese bhi hote hain jinhe’n us nafs-e-muaamala⁵ mein sharai nusoos⁶ ka idraak⁷ nahi hota, ya idraat to hota hai lekin uske yahaa’n saabit-shuda nahi hote’n. Jabke kuch aese bhi hote hain jo un nusoos ko mansookh samajhte hain. Jaese ke Ibne Hazam رحمہ اللہ (kuch aesi nusoos ko mansookh samajhte the) aur kuch aese bhi hote hain jo un nusoos ki taaweel⁸ karte hain aur ye cheez bahut se mujtahideen mein paai jaati hai”.

¹ T: (جہمی) Islam ka wo firqa jo Jahm bin Safwaan ka paeru hai, uske nazdeek imaan sirf dil se tasdeeq karne ka naam hai [RKT]

² T: (مُثَبَّت) Daleel waghaera se saabit-shuda, saabiq kiya hua, jis mein behtari, taraqqi zaahir ho [RKT]

³ T: (اَیْدَاف) Nishaana, targets [RKT]

⁴ T: (خام خِیالی) Ghalat khayaali, ghalat gumaan, wahem [RKT]

⁵ T: (نَفْسُ مُعَامَلَةٍ) Muaamale ki haqiqat, haqiqat-e-amr [RKT]

⁶ T: (نُصُوص) Nas ki jamaa, daleele’n, qatai dalaal, waazeh baraheen [RKT]

⁷ T: (اِذْرَاک) Khayal, tasawwur, salaahiyyat, samajh-boojh [RKT]

⁸ T: (تَاوِیل) Ghair-munaasib, be-tuka heela aur bahaana [RSB]

① Syedna Usman عليه السلام ke qisaas ke mutaalabe mein roonuma hone waali jung jo ke 36h ko hui aur ye islam ki pehli daakhili jung thi.

② Syedna Ali aur Syedna Muawiya عليه السلام ke darmiyan ghaer-iraadi taur par shar-angezo'n ki jaanib se chid jaane waali jung, jo ke 37h ko hui aur ye islami taareekh mein doosri badi daakhili jung thi.

③ Isse muraad Madina Nabawiya mein roonuma hone waala waaqia hai, jis mein Yazeed bin Muaawiya ke khilaaf baghaawat karte hue Abdullah bin Hanzala ki baeyat Karli thi, ye waaqia 63h mein roonuma hua.

④ Isse muraad Iraq mein roonuma hone waala waaqia hai jis mein Ibne Ashat (ابن اشعت) ki jaanib se Hajjaaj aur Abdul Malik bin Marwaan ke khilaaf 81h mein baghaawat hui. Jamajum us jagah ka naam hai jaha'n par us baghaawat ki aaghaaz faesla-kun ladaai hui aur Hajjaan ne Ibne Ashat ko shikast di.

Haafiz Ibne Hajar رحمته الله kehte hain: “Khaarji do (2) qism ke hote hain”.

Pehli Qism: Syedna Ali عليه السلام ke khilaaf baghaawat karne waale khaarji hain jaese ke Naafe bin Azraq aur usi tarah ke deegar log.

Doosri Qism: Jo mahez hukmraani ki chaahat mein baaghi ho gae, us mein koi nazariyaati-ikhtilaaf¹ nahi tha, phir is qism ki bhi aage do (2) qisme'n hain:

Awwal: Ye wo log hain jo deeni hamiyyat aur hukmraani ki sunnat-e-nabawi se be-raah-rawi² aur unke zulm se tang aakar elaan-e-baghaawat kar baethe. To ye log apne mutaalabe mein sacche the. Unhee'n mein Hasan bin Ali, waaqia Harra mein Ahle Madina aur Hajjaaj ke khilaaf baghaawat karne waale Ash-at (اشعت) ke rufaqa shaamil hain.

Duam: Ye log mahez hukmraani ki talab mein baaghi hue, chaahe unke kuch shubhaat the ya nahi ye har haalat mein baaghi hain. (Fath-ul-Baari: V12 P298)

Khaarjiyo'n ki is qism par khurooj ka lafz is liye bola jaata hai ke unho'n ne bhi hukmraani ke khilaaf baghaawat ki, taaham unka hukm pehli qism waala nahi hota, lekin phir bhi itna zaroor hai ke unho'n ne

¹ T: (نظرياتي اختلاف) Kisi makhsos nazariye se inhiraaf ya ikhtilaaf, ideological differences [RKT]

² T: (بے راہ روی) Bure aadaat-o-atwaar, bhatak jaana, gone astray [RKT]

hukmraano ke zulm-o-sitam par sabr ki talqeen karne waali bahut si ahadees ki mukhaalifat ki. Jin mein hukmraano ke musalman hone tak unki itaa-at ka hukm diya gaya hai ke jab tak hukmraano se aesa sareeh kufr yaa’n ho jis mein kisi taaweel ya shubhe ki gunjaaish na ho, khaarjiyo’n ki is doosri qism par kuch salaf-o-saaliheen ne takfeer ki bajaee bidat ka itlaaq kiya hai. Kyounke unho’n ne hukmraano se mahez naafarmaani saadir hone par elaan-e-baghaawat kar diya tha.

Imam Ahmad رحمۃ اللہ علیہ kehte hain:

“Jo shakhs kisi aese musalman hukmraan se baghaawat kar de jiski hukmraani par sab musalman bazor-e-talwaar ya razamandi muttafiq the aur use apna khalifa maante the to wo shakhs musalmaano ke ittihaad ko sabotaj karne ka mujrim hai aur Rasool Allah ﷺ ki ahadees ka mukhaalif hai. Agar usi haalat par mar gaya to wo jaahiliyat ki maut mara. Neez muslim hukmraano ke khilaaf hathiyaar uthaana, kisi fard ki jaanib se elaan-e-baghaawat karna jaaez nahi hai. Agar koi shakhs aesa kaam karta hai to wo bidati hai. Sunnat-e-Nabawi par gaamzan nahi hai”. (Sharah Usool-ul-Eteqaad az Lalkaai: V1 P161)

Imam Barbahaari رحمۃ اللہ علیہ kehte hain:

“Kisi bhi musalman hukmraan ke khilaaf baghawwat karne waala khaarji hai, wo musalman ka ittihaad taar-taar kar raha hai aur ahadees ki mukhalifat ka murtakib hai. Wo usi haalat mein mar jaae to jaahiliyat ki maut marega”. (Sharah as Sunnah: 76)

Shaikh Abdul Aziz bin Baaz رحمۃ اللہ علیہ kehte hain:

“Ye khawaarij aur motazala ka mauqif hai ke hukmraan ke khilaaf baghawwat kare’n aur agar koi ghalati ya gunaah paaya jaae to unki itaa-at na ki jaae”. (Al Fataawa ush Shariya Fil Qazaa ya Al-Asariya: 14)

Shaikh Ibne Uthaimen رحمۃ اللہ علیہ kehte hain:

“Kuch naa-aaqibat-andesh¹ kehte hain ke: Jab tak hukmraan mukammal taur par seedhe nahi ho jaate us waqt tak ham pe unki itaa-at waajib hi nahi hai! Ye ghalat hai, durust nahi hai, balke shariyat mein

¹ T: (نا عاقبت اندیش) Baat ka anjaam na sochne waala, aakhirat se be-parwaah [RKT]

aesi koi baat hi nahi hai. Balke ye khaarjiyo'n ka nazariya hai, wo chaahte hain ke hukmraan mukammal taur par shariyat ke paaband ho jaae'n, aesa kabhi bhi nahi hua, ab to muamalaat aur ziyaada badal chuke hain". (Sharah Riyaz us Saaliheen: V4 P109)

To isse ayaa'n hota hai ke gunaaho'n ki wajah se hukmraano ke khilaaf alam-e-baghaawat buland karna khaarji logo'n ka nazariya hai. Kyounke unho'n ne hi uski sabse pehle daagh-bel daali¹ thi, agarche kuch khaarji aese bhi guzre hain jo ke gunaaho'n ki wajah se takfeer nahi karte, lekin aesa karne se unki mazammat kam nahi hogi. Kyounke unho'n ne sareeh ahadees ki mukhalifat to kardi hai aur Rasool Allah ﷺ ne ye faesla kar diya hai jo shakhs apne hukmraan se baghaawat ki haalat mein mar gaya to wo jaahiliyat ki maut marega.

Imam Qurtubi رحمه الله kehte hain:

"Aksar ulama-e-ikraam ka ye mauqif hai ke zaalim hukmraan ke zulm par sabr ka muzaahara uske khilaaf baghaawat karne se behtar hai. Kyounke hukmraan ke khilaaf baghawat aur sultanat cheenne se aman-o-amaan tabaah ho jaaega. Qatl-o-ghaarat ka bazaar garam hoga aur muamalaat bewaqoof logo'n ke haath mein chale jaaenge, musulmano par hamle honge aur zameen par fasaad phaelega. Ye bhi waazeh ho ke zaalim hukmraan ke khilaaf baghaawat motazala mein se ek (1) giroh aur tamaam khawaarij ka mauqif hai". (Tafseer Qurtubi: V2 P109)

Choonke ghalat nazariyaat ke baais hone waali baghaawat aur mahez husoos-e-hukmraani ke liye ki jaane waali baghaawat ki mazammat mein farq hai, is liye unki dunya mein sazaae'n aur ahkamaat bhi alag-alag hain.

Lihaaza khaarjiyo'n ke kaafir hone ke mutaalliq ahle ilm ka ikhtilaaf hai, agarche Sahaba Ikraam رضي الله عنهم se maaroof yehi hai ke wo unhe'n kaafir nahi samajhte the. Shaikh-ul-Islam Ibne Taimiya رحمه الله ne is baat ka zikr kai muqamaat par kiya hai, jabke baaghiyo'n ke hukm ke mutaalliq ikhtilaaf nahi hai.

¹ T: (داغ بیل ڈالنا) Kisi kaam ki buniyaad rakhna, shuru karna [RKT]

Isi tarah khaarjiyo’n se ladaai ke asbaab bhi alag-alag hain, kyouнке khaarjiyo’n se ladaai ka awwaleen sabab unka deen se khurooj aur doosra sabab musalmano ke khilaaf baghaawat hai, jabke baaghiyo’n se ladaai ka sabab sirf hukmraan ke khilaaf baghaawat hota hai, inhi buniyaadi furooq¹ ki wajah se unke saath jung ke zeli² ahkamaat masalan: Zakhmiyo’n ka khaatima, aur baaghne waalo’n ko pakadna waghaera alag-alag laagu hote hain, ahle ilm ne ye ahkamaat baaghiyo’n se jung ke abwaab mein bayan kiye hain.

Imam Ibne Taimiya رحمته الله kehte hain:

“Khawaarij se ladne ka hukm sirf is bina par nahi ke wo chor, daaku, aur baaghiyo’n ki tarah logo’n par hathiyaar utha rahe hain, is liye khawaarij se ladna chaahiye, kyouнке chor, daaku waghaera se ladaai us waqt tak hoti hai ke unka zor toot jaae aur badee³ se baaz aakar itaa-at karne lage’n, chor, daaku jahaa’n bhi mile’n qatl karne ka hukm nahi diya gaya, wo qaum-e-aad ki tarah malyamet nahi kiye jaaenge, neez wo aasmaan ke neeche badtareen maqtool bhi nahi hain, unhe’n hamla karke qatl karne ka hukm nahi diya, balke jab muaamala intihaai bigad jaae to unhe’n qatl karne ka hukm diya gaya hai”.

To isse maaloom hua ke khaarjiyo’n ko qatl karne ka hukm jis sabab ki bina par diya gaya hai wo deen se khurooj hai, kyouнке unho’n ne itna ziyaada ghuloo kiya ke deen se baahar ho gae. Yehi baat hadees-e-Ali رضي الله عنه mein hai: “Wo deen se aese nikal jaaenge jaese teer shikaar se paar ho jaata hai, tum unhe’n jahaan bhi paao qatl kar do)”. Is hadees mein khawaarij se qitaal ka hukm unke deen se nikal jaane par murattab kiya gaya, to usse waazeh ho gaya ke yehi khaarjiyo’n se ladaai ka mojib hai.

Phir aage chal kar Ibne Taimiya رحمته الله kehte hain: “Isse saabit hua ke khaarjiyo’n se qitaal unki khaas sifat (deen se baahar nikal jaane) ki wajah se hai, is liye nahi ke wo baaghi hain ya jungjoo hain, ye sifat

¹ T: (فُرُوق) Do (2) cheezo’n mein farq karna [RKT]

² T: (ذِيْلِي) Neeche ka, maa-tahat, as mentioned below [RKT]

³ T: Buraai, gunah [FL]

khaarjiyo’n mein ifiraadi aur ijtimaaai, har etebaar se mukammal taur par paai jaati hai”.

“Neez Syedna Ali عليه السلام ne unke roonuma hote hi fauri taur par unse is liye ladaai nahi ladi ke abhi tak Syedna Ali عليه السلام ke liye unki sifaat mukammal taur par waazeh nahi huee’n thee’n, phir jab unho’nne Ibne Khabaab ko qatl kiya aur logo’n ke maal-maweshiyo’n ko loota to Syedna Ali عليه السلام ke liye unki haqeeqat ayaa’n ho gai ke: “Khaarji buthparasto’n ko chod kar ahle islam ko qatl karenge”, phir Syedna Ali عليه السلام koi Im hua ke yehi deen se nikalne waale khaarji hain”.

“(Syedna Ali عليه السلام ki khawaarij ke saath jung mein taakheer ki ek (1) wajah ye bhi thi ke) Agar aap unki loot-maar se pehle jung shuru kar dete to khadsha tha ke arab qabaael unke haq mein uth-khade hote aur Ali عليه السلام ke khilaaf ho jaate ...” (As Saarim-ul-Masloom: V2 P347)

Isi arah Imam Ibne Taimiya رحمته الله ne taataariyo’n ke khilaaf jung ke liye ubhaarte hue kaha tha: “Mohaqqiq ulama-e-ikraam ke yahaa’n taataariyo’n ka hukm musalman hukmraan ke khilaaf baghawat karne waalo’n jaesa nahi hai, jo ke haakim-e-waqt ki itaa-at se inkaar kar de’n aur alam-e-baghaawat buland kar de’n, jaese ke Ahle Shaam ne Ameer-ul-Momineen Ali عليه السلام ki itaa-at se haath kheench liya tha, uski wajah ye hai ke shaami musulmano ne haakim-e-waqt ki itaa-at se haath kheencha tha, ya wo unki hukmraani ka izaala¹ chaahte the. Jabke taataari to islam se hi khaarji hain, unka hukm zakat rokne waalo’n aur khaarjiyo’n ka hai. Khaarjiyo’n se Syedna Ali عليه السلام ne junge’n bhi ladee’n, (is farq ki) wajah se Syedna Ali عليه السلام ne Ahle Basra, Shaam aur Ahle Naharwaan se jung karne ka andaaz qadre mukhtalif tha. Chunache Shaam aur Basra mein jung ke dauraan aap ka rawaiyya bhai ka bhai ke saath waala rawaiyya tha, jabke khawaarij se ladaai ke waqt uske bar-aks tha”.

“Nez, Nabi-e-Kareem صلى الله عليه وسلم se nusoos waazeh taur par saabit hain aur Sahaba Ikraam رضي الله عنهم ka ijma bhi hai ke Syedna Siddiq عليه السلام ne maanieen-e-

¹ T: (إزالة) Khaatima, zaael karne ka amala, mitaana [RKT]

zakaat¹ se qitaal kiya aur Syedna Ali عليه السلام ne khawaarij se junge'n laade'n, jabke ahle shaam aur ahle basra ke saath roonuma hone waale fitne aur dange ke mutaalliq nusoos bhi maujood hain, taaham Sahaba Ikraam عليهم السلام aur Taabaeen ke baare mein ikhtilaaf tha". (Majma' Fataawa: V28 P503)

¹ T: (مانعين زكوة) Zakaat adaa karne se inkaar karne waale [RSB]

Chauthi Fasl: Ahem Mabaahis

Pehla Mabhas: Jis ne bhi ghaer-kufriya amal ki bina par takfeer ki aur usi ki bina par baghaawat ki to wo bhi khaarji aur deen se baahar hai, wo chaahe kabira gunaaho'n ki bina par kufr nab hi kare.

Mazmoom¹ baghaawat ka usool ye hai ke: "Ghaer-kufriya amal ki bina par takfeer aur usi ki bina par baghaawat karte hue musalmano ka qatl jaaez samjhe'n".

Iske mutaalliq do (2) ahem baate'n hain:

Awwal: Ham ne 'ghaer-kufriya' is liye kaha hai ke ye lafz 'gunaah' se bhi aam hai. Maqsad ye hai ke us mein kisib mubaah ya mustahab amal ki bina par ki jaane waali takfeer bhi shaamil ho jaae, jaise ke khawaarij ne Syedna Ali aur Muaawiya رضي الله عنه ki takfeer is liye kit hi ke dono khoon-e-muslim ke tahaffuz ke liye saalisi² par muttafiq aur raazi ho gae the. Ye saalisi ka taayyun ek (1) mustahab amal tha, balke ye bhi mumkin hai ke agar khoon-e-muslim ka tahaffuz saalisi kea mal se hi mumkin hai to ye us waqt waajib bhi ho sakta hai.

Duam: Hamari ikhtiyaar-karda taareef mein 'ghaer-kufriya' lafz is liye istemaal kiya gaya hai ke us mein ek (1) se ziyaada umoor ki bina par takfeer karne waale log bhi shaamil ho jaa'n. Masalan: Kuch log kabira gunaaho'n ki wajah se takfeer karte hain aur khaarjiyo'n ke taqreeban tamaam firqe uske qaael-o-faael hain. Ye bahut ahem nukta hai, kyonke bahut se log ye samajhte hain ke khaarji hone ke liye kabira gunaaho'n par takfeer karna laazmi arm hai. Lihaaza agar koi kabira gunaaho'n ki bina par takfeer nahi karta to jitni bhi ahadees mein khaarjiyo'n ki mazammat bayan ki gai hai wo un ahadees mein shaamil nahi honge ye faash-ghalati³ hai, iski darj-e-zel wujuhaat hain:

① Jung-e-Nahrwaan ke mauqa par Syedna Ali رضي الله عنه ne jin khaarjiyo'n se ladaai kit hi tamaam Sahaba Ikraam رضي الله عنهم unke khilaaf jung hone par

¹ T: (مَذْمُوم) Bura, kharaam, mazammat kiya gaya [RKT]

² T: (ثَالِي) Munsifi, faisla, wistaat [Urduinc]

³ T: (فَاشْ غَلَطِي) Sareeh galati, bahut badi ghalati [RKT]

muttafiq the, lekin wo kabira gunaaho'n ki bina par takfeer ke qaael nahi the. Chunache wo zina, sharaab-noshi waghaera par kisi ko kaafir nahi kehte the, unho'n ne saalisi banana ke amal ko kufr qaraar diya tha aur ye baat sabke yahaa'n musallama hai ke ye log sabse pehle khaarji the.

Uske baare mein Abu Bakr Ibnul Arabi رحمته الله khawaarij se mutaalliq ahadees ki sharah likhte hue kehte hain:

“Paanchwee'n baat: In alaamaat ke haamil¹ kaun hain? Uske jawaab mein kaha gaya hai ke huroori, khaarji, aur unke ham-nawa isse muraad hain. Iski daleel ye hai ke Aap ﷺ ka farman hai: “Wo logo'n mein ikhtilaaf ke waqt roonuma honge”. Ek (1) hadees mein alfaaz hain: “Wo behtareen jamat ke khilaaf khurooj karenge”. Aur khaarjiyo'n ne bilkul aese hi kiya tha. Ye ahle shaam aur ahle Iraq ke baahami ikhtilaaf ke waqt roonuma hue aur Syedna Ali عليه السلام ke giroh par baghawat ki”.

Aage chal kar Ibnul Arabi رحمته الله kehte hain:

“Iski ek (1) daleel ye bhi hai ke Nabi ﷺ ne farmaya tha: “Unki alaamat ye bhi hai ke un mein ek (1) shakhs aesi aesi sifaat ka haamil hoga”, aap ne wo sifaat zikr farmaai, to unhi sifaat ka haamil shakhs Ali عليه السلام ke khilaaf baaghiyo'n mein paaya gaya aur Allah aur uske Rasool ka farman saccha saabit hua”. (Aarizatul Ahwazi: V9 P38)

To isse bhi maaloom hota hai ke ahadees mein mazkoor mazammat us par bhi laagu hoti hai jo ghaer-kufriya kaamo'n par bhi takfeer kare'n. Chaahe un kaamo'n ki taadaad sirf ek (1) hi ho aur uski bina par qatl ko jaaez samjhe'n.

Kabira gunaaho'n ki wajah se takfeer ghaali qism ke khaarjiyo'n se manqool hai. Jo ke ibtidaai khawaarij ke baad roonuma hue. Jaese ke Azariqa aur Abdullah bin Zubai رضي الله عنه ke ahd mein roonuma hone waali deegar khaarji giroh the.

¹ T: (حامل) Koi khusoosiyat rakhne waala [RKT]

Uske baare mein Abu Bakr Ibnul Arabi رحمہ اللہ kehte hain: “Khaarjiyo’n ki do (2) qisme’n hain”.

“Pehli Qism: Ka kehna hai ke nauzubillah Usman aur Ali رحمہ اللہ samet jung-e-jamal mein shareek tamaam log kuffaar hain, balke saalisi ke amal par raazi afraad bhi saare ke saare kaafir hain”.

“Doosri Qism: Ka kehna hai ke ummat-e-muhammadiya mein se jisne bhi koi gunaah kiya to wo daaemi taur par jahannum mein rahega!”.

(Aarizatul Ahwazi: V9 P38)

Shaikh Abdul Lateef bin Abdur Rahman bin Hasan bin Muhammad bin Abdul Wahaab رحمہ اللہ khaarjiyo’n ke roonuma hone ka zikr karte hue kehte hain: “Ye unke mutaalliq khulaasa hai, aap ne unke shubha ko samajh liya hai jiski wajah se unho’n ne Syedna Ali aur Muawiya رحمہ اللہ samet unke rufaqa ko waashigaaf¹ lafzo’n mein kaafir qaraar diya, unka yehi mauqif us waaqia ke baad aane waale tamaam khaarji giroho’n mein baaqhi raha. Chunache ghaali qism ke khaarji gunaaho’n ki bin apar logo’n ko kaafir kehte rahe. Unki waqti taur par hukumat bhi qaaem ho gai to unka muqaabla Muhallab bin Abu Safra ne kiya. Hajjaaj bin Yusuf ne bhi unka safaaya kiya, unse pehle Musab bin Zubair ne bhi Syedna Abdullah bin Zubair ke ahd mein unse junge’n ladee’n, us zamane mein khaarji shirk se halke gunaaho’n par bhi sar-e-aam takfeer karte the”.

(Ad Durar-us-Sunniya: V9 P229)

Haafiz Ibne Hajar رحمہ اللہ kehte hain:

“Syedna Ali رحمہ اللہ ke khilaaf roonuma hone waale khaarji jinho’n ne saalisi kea mal ko kufr qaraar diya aur phir Syedna Usman aur Syedna Ali رحمہ اللہ aur unki Aal se izhaar-e-baraa-at kiya aur junge’n bhi ladee’n, agar un khaarjiyo’n ki jaanib gunaaho’n ki wajah se takfeer mansoob ki jaae to usse ghaali qism ke khaarji muraad hote hain”. (Hadee us Saari: 483)

② Un khaarjiyo’n ki mazammat ke mutaalliq aane waali ahadees jin mein kuch pehle bhi zikr ho chuki hain un ahadees mein kabira gunaaho’n ki bina par takfeer ka koi tazkira nahi hai, ke un mein

¹ T: (واشيگاف) Saaf, khula hua, zaahir [RKT]

mazkooor mazammat ko kisi bhi khaarji fikr par laagu karne ke liye use shart qaraar diya jaa sake. Balke un ahadees mein aesi alaamaat zikr ki gai hain jin ki wajah se wo mazammat aur waeed ke haqdaar theherte hain. Jaese ke Aap ﷺ ka farman hai:

Farman-e-Nabawi ﷺ: “Wo buth-parasto’n ko chod kar ahle islam ko qatl karenge”.

Farman-e-Nabawi ﷺ: “Wo Quran padhenge lekin unki hansliyo’n se neeche nahi utrega”.

Aur Farman-e-Nabawi ﷺ: “Baat bahut acchi karenge, lekin unke amal bure honge”.

To jis waqt ham Syedna Ali ؑ ke khilaaf baghawwat karne waale logon ke kirdaar aur guftaar par nazar daudaate hain to hame’n wo hukmraano aur ulama-e-ikraam par zabaan-daraazi karte hue nazar aate hain. Quran ki haqeeqi tafseer ki bajaae manmaani tafseer karte hain, jo kaam kufriya nahi hain unki wajah se musalmano ko kaafir qaraar dete hain. Is bina par musalmano ke maal-o-jaan aur izzat-aabroo ko apne liye halaal samajhte hain. To isse maaloom hua ke jo bhi unke manhaj par chalte hue aage badhe unhi ke naqsh-e-qadam par chale to ahadees mein mazkooor mazammat us par bhi laagu hogi.

(Al Etesaam: V2 P726)

Imam Shatibi ؒ khaarjiyo’n ka tazkira karne ke baad kehte hain:

“Unlogo’n ka hukm bhi khaarjiyo’n waala hi hoga jo unka manhaj apnaae, chunache manhaj ke etebaar se khaarjiyo’n ke qareeb-tareen Mahdi maghribi ke ham-nawa log hain. Kyouнке un mein Nabi ﷺ ki bayan-karda khawaarij ki do (2) khusoosi alaamaat paai jaati hain. Ek (1) ye ke: “Wo quran padhenge lekin unki hansliyo’n se neeche nahi utrega”. Aur doosri alaamat ye hai ke: “Wo buth-parasto’n ko chod kar ahle islam ko qatl karenge”.”. ❶

❶ Misaal ke taur par Najda bin Aamir Hanafi ke ham-nawa log, ye 65h mein Yamama ke ilaaqe mein roonuma hone waale log hain, unho’n ne Abdullah bin Zubair ke khilaaf baghawwat ki thi, unka khaatima Asad Qasri ke haatho’n Abdul Malik bin Marwaan ke ahd mein hua tha.

Yehi wajah hai ke kuch Salaf-o-Saaliheen mukhtalif ahle bidat giroho'n ko khwaarij se taabeer karte the. Kyouнке Ahle Bidat shariyat se khaarj hote hain aur uska aakhri natija yehi nikalta hai ke talwaar utha ka baghaawat kardi jaaе.

Imam Shaatibi رحمه الله khwaarij ki ahadees zikr karne ke baad kehte hain:

“Koi ye baat na kahe ke ye ahadee ssirf makhsoos logo'n ke baare mein thee'n, unke baad aane waale logo'n par unhe'n laagu nahi kiya jaa sakta. Kyouнке ulama ikraam ne in aayaat ke zariye tamaam ahle bidat ke khilaaf usi tarah istidlaal kiya hai jis tarah aayaat se bhi kiya hai...”.

(Al Etesaam: V2 P726)

③ Khwaarij ke tamaam mashoor firqe har kabira gunaah par takfeer ke qaael nahi, kyouнке un mein se kuch aese bhi hain jo kabira gunaah par takfeer nahi karte, jaese ke khaarjiyo'n ka najdaat giroh, ye khaarjiyo'n ka buniyaadi firqa hai.

Uske baare mein Abul Hasan Ashari رحمه الله kehte hain: “Syedna Ali رضي الله عنه ke saalisi muqarrar karne par tamaam khaarji giroh unko ijmaai taur par kaafir samajhte hain, taaham unka is baat par ikhtilaaf hai ke kya unka kufr shirk tha ya nahi? Isi tarah tamaam khaarji giroho'n ka ijmaa hai ke har kabira gunaah kufr hai, albatta un mein najdaat is baat ke qaael nahi hain, isi tarah tamaam khaarjiyo'n ka ijma hai ke Allah Ta'ala kabira gunaah ke murtakib ko daaemi azaab dega, us mein bhi najdaat uske qaael nahi hain”. (Maqalaat al Islamiyyeen: V1 P170)

Doosra Mabhas: Khawaarij Ke Sangeen Jaraaem Mein Zimmiyo'n Aur Muaahideen Ka Qatl

Jis tarah pehle bayan kiya gaya hai ke khawaarij Ahle Sunnat ki mukhaalifat karte hue musalmano ke qatl ko gunah ki wajah se bhi jaaez qaraar dete hain usi tarah wo un logo'n ko bhi qatl karne ke qaael hain jinhe'n Allah Ta'ala ki shariyat ne maasoom qaraar diya hai. Misaal ke taur par: Muaahideen¹, Zimmi² aur Ahle Kitaab³ waghera.

Chunache is baare mein Allama Shahristaani رحمه الله kehte hain: “Najda bin Aamir ne Daar Taqiya⁴ mein muaahideen aur zimmiyo'n ko qatl karna jaaez qaraar diya hai aur jo unke qatl ko haraam kahe usse baraa-at ka izhaar kiya hai”. (Al Milal wan Nihal: V1 P118)

¹ Daar-taqiya khawaarij ki khaas istilaah hai, uske muqaable mein daar-elaaniya hai. Pehle ka matlab ye hai ke aesi jagah jahan par khawaarij ke mukhaalif musalman ziyaada ho'n aur doosri se muraad wo jagah hain jahan par sirf khawaarij rehte ho'n. [Mutarjim]

Isse ye bhi maaloom hua ke muaahideen aur zimmiyo'n aur panah-gazeeno'n⁴ ko qatl karna jo shakhs jaaez samjhe wo khawaarij ki raah par gaamzan hai. Kyouнке usne musalmano ki ahle kitaab ko di hui amaan ko naafiz-ul-amal⁵ nahi samajha aur ye sunnat ki roo se mukhaalifat aur ijmaa-e-ummat ki khilaaf-warzi hai.

¹ T: Dhimmi, muaahada karne waala, wafadaari ka ahd karne waala [RKT]

² T: (ذِيّ) Wo mushrik ya ahle kitaab jo islaami hukumat ki amaan mein rehta ho aur usne shart-e-zimma (jiziy) ko qubool kar liya ho [RKT]

³ T: Yahood-o-nasaara [RSB]

⁴ T: (پناه گزین) Panaah lene waala, hifaaizat ki jagah mein rooposh, musibat se bachne ke liye mazboot jagah pohoncha hua [RKT]

⁵ T: (نافذ العمل) Laagu, waajib ul amal, murawwaj [RKT]

Teesra Mabhas: Is Baare Mein Ahadees-e-Nabawiya Ke Faasiq Muslim Hukmraan Ke Khilaaf Baghaawat Karna Jaaez Nahi Hai Aur Ummat-e-Islamiya Ka Us Par Ijma Hai

Jab tak musalman haakim se aesa kufr saadir na ho jiske kufr hone ke mutaalliq sab musalman muttafiq ho'n to mahez zulm-o-ziyaadati aur fisq-o-fujoor ki bina par musalman haakim ke khilaaf baghaawat karna jaaez nahi hai. Uske mutaalliq ahadees ki bahut abdi taadaad maujood hai, un mein se kuch doosri fasl mein guzar chuki hain aur unke usi maane aur mafhoom ke mutaalliq saari ummat ka muttafaqa taur par ijma bhi hai. Balke har cheez Ahle Sunnat wal Jamaat ke yahaa'n aqaaed ke buniyaadi masaael mein shaamil hai. Neez Ahle Sunnat ne un masaael mein Alhe Bidat aur khusoosi taur par khaarjiyo'n ki us mein waazeh mukhaalifat ki hai. Neez aqeede ki choti-badi koi aesi kitaab nahi hai jis mein is muzoo par guftagu na ki gai ho.

Chunache Ibne Battaal رحمہ اللہ kehte hain:

“In ahadees mein zaalim hukmraano ke kihlaaf baghaawat tark karne aur uski sama-o-taa-at karne ki waazeh daleel hai. Neez fuqaha-e-ikraam ka bhi is baat par ijmaa hai ke saahib-e-tasallut hukmraan ki itaa-at laazmi amr hai, jab tak wo namaz-e-juma aur khud jihaad ka ehtemaam kare'n, fuqaha-e-ikraam ka is baat par bhi ittifaaq hai ke zaalim hukmraan ki itaa-at uske khilaaf baghaawat karne se behtar hai. Kyounke is tarah se maasoom jaano'n ko tahaffuz milta hai aur koi nai musibat khadi nahi hoti”.

Usse aage chal kar mazed kehte hain: “Aur Nabi ﷺ ki nasihat: “Ye ke ham hukmraano se qiyaadat cheenne ki koshish bhi nahi karenge, illa ke ham bilkul waazeh taur par kufr-e-akbar dekh le'n”. In sab Ahadees mein hukmraano ke khilaaf baghaawat na karne ki targheeb hai, neez musalmano ke muttafiqa hukmraan unko mutanaaza¹ mat banaae'n. Neez kisi ke khoon behne aur be-hurmati ka baais mat bane'n, illa ke hukmraan islaami taalimaat se hat kar koi kaam kare”. (Sharah Sahih Bukhari az Ibne Battaal: V10 P8)

¹ T: (مُتَنَازِع) Jhagda kiya gaya (wo cheez) jis par jhagda kiya gaya [RKT]

Imam Nawawi رحمہ اللہ kehte hain:

“Is hadees ka matlab ye hai ke hukmraano se kursi cheenne ki koshish mat karo aur unke raaste mein rukawate’n khadi na karo, illa ke tum islami qawaaed-o-zawaabit ke mutaabiq koi buraai dekho to uski tardeed karo aur kalma-e-haq kaho, chaahe tumhara kuch bhi muqaam-o-martaba ho, lekin hukmraano ke khilaaf baghaawat karna aur unke khilaaf hathiyaar uthana to ye musalmano ke ijma ke mutaabiq haraam hai, chaahe hukmraan zaalim aur faasiq hi kyon na ho’n. Maine jo ye mafhoom bayan kiya hai us baare mein ahadees ki ek (1) badi taadaad maujood hai. Neez Ahle Sunnat ka is baat par ijma hai ke hukmraan ko mahez faasiq hone ki bina par maazool nahi kiya jaa sakta. Albatta hamare Shafai fuqaha-e-ikraam ki kuch kitaabo’n mein ye zikr hai kea ese hukmraan ko maazool kar diya jaaega aur motazala se bhi aesa hi mauqif manqool hai to ye ghalat hai aur ijma ki mukhalifat hai”.

Aage chal kar unho’n ne kaha: “Qaazi رحمہ اللہ kehte hain: Ye bhi kaha gaya hai ke zaalim hukmraano ke khilaaf baghaawat ibtida mein jaez thi, phir baad mein uske mana hone par ijma ho gaya tha”. (Sharah Muslim: V12 P469 H1709)

Aur Shaikh-ul-Islam Ibne Taimiya رحمہ اللہ kehte hain:

“Musalmano mein badi naamwar shakhsiyaat fitno’n mein baghaawat aur ladne se mana kiya karte the, jaese ke Abdullah bin Umar رحمہ اللہ, Saeed bin Musaiyyib رحمہ اللہ, Ali bin Hussain رحمہ اللہ aur deegar badi-badi naamwar shakhsiyaat harra ke saal yazeed ke khilaaf baghawat se rokthe the, isi tarah Hasan Basri, Mujahid aur deegar Ibne Asha-at^① ke fitne mein ladne se rokthe the. Yehi wajah hai ke jis waqt muamalaat sudhar gae to Ahle Sunnat ulama-e-ikraam ne Nabi ﷺ ki saheeh saabit-shuda ahadees ki raushni mein fitno ke andar shumooliyat se roka aur ladaai khatam karne ki targheeb dilaai. Chunache ahle ilm un umoor ko apne aqaaed mein bayan karte the aur zaalim hukmraano ke zulm par sabr karne aur unse ladaai na karne ki targheeb dilate the”. (Minhaj us Sunnah: V12 P298)

① Ye Abdur Rahman bin Muhammad bin Asha-at hain, unho’n ne Hajjaaj aur Abdul Malik bin

Marwaan ki baeyat tod di thi aur 81h ko Iraq mein elaan-e-baghaawat kar diya tha. Ahle Iraq mein se bahut se log unke saath the jin mein ulama-e-ikraam aur intihaai ibaadat-guzaar log bhi shaamil the, unho'n ne Hajjaaj se Iraq ka kaafi hissa apne qabze mein le liya tha. Haalaat bahut ziyaada sangeen ho gae the aur aakhirkaar Ibne Asha-at ko Hajjaaj ke haatho'n shikast hui aur unke tamaam ham-nawaao'n ko qatl kar diya gaya. Us fitne mein Hajjaaj ne jin ko bandh kar qatl kiya tha sirf unki taadaad ek-laakh-tees-hazaar (130,000) thi. Jin mein se chaar-hazaar (4000) Iraq ke ulama-e-ikraam aur ubbaad¹ the. Jabke Asha-at ko qaed karke Hajjaaj ke paas le jaa rahe the, to unho'n ne khud-sozi Karli thi. Mukammal qissa kitaab ke doosre hisse mein aaega.

Ek (1) aur jagah par kehte hain:

“Yehi wajah hai ke Ahle Sunnat wal Jamaat ka usool hai ke hukmraano ke saath ijtimaiyat qaaem rahe aur hukmraano ke khilaaf hathiyaar na uthaya jaae, kharaab haalaat mein ladne se bache'n, jabke bidati giroh jaese ke motazali waghaera hain wo zaalim hukmraano ke khilaaf baghaawat ko apne deeni usoolo'n mein shumaar karte hain”. (Majma' Fataawa: V28 P128)

Haafiz Ibne Hajar رحمته الله Hasan bin Saaleh bin Hai ke haalaat likhte hue kehte hain:

“Unke haalaat mudawwan² karne waalo'n ka kehna hai ke ye zaalim hukmraano ke khilaaf musallah baghaawat ke qaael the. Ye salaf ka ibtida mein mauqif tha, lekin ahle ilm ne jab ye dekha ke muamalaat usse bigadte hain to phir unho'n ne apni raae tabdeel Karli aur baghaawat ko naajaaez samajhte the. Kyounke waaqia Harra aur Ibne Asha-at ke waaqia mein aqalmand ke liye ishaara kaafi hai”. (Tehzeeb ut Tehzeeb: V2 P288)

¹ T: aabid ki jamaa [RKT]

² T: (مُدَوَّن) Murattab (ek kitaab), tadween ki hui kitaab, compiled [RKT]

Chautha Mabhas: Kuch Ahle Ilm Ki Zaalim Hukmraano Ke Khilaaf Baghaawat Jawaaz Ke Liye Daleel Nahi Hai

Chand ahle ilm ka zaalim hukmraano ke khilaaf baghaawat karna uske jawaaz ke liye daleel nahi hai. Masalan: Hussain bin Ali رضي الله عنه aur ahle madina ne Yazeed bin Muawiya ke khilaaf baghawwat ki, usi tarah Ibne Asha-at ke hamraah mutaaddid ahle ilm ne Hajjaaj ke khilaaf baghawwat ki. Un mein Saeed bin Jubair رضي الله عنه bhi shaamil the, usi tarah nafs-e-zakiya¹ aur unke bhai Ibrahim ki Abu Jaafar al-Mansoor ke khilaaf baghawwat waghaera.

❶ Isse Muhammad bin Abdullah bin al-Hasan bin Zaid bin al-Hasan bin Ali bin Abi Taalib رضي الله عنه muraad hain. Khilaafat-e-Banu Umaiyah ke awakhir mein Banu Haashim ne unki baayat Karli thi, lekin usse Khilaafat-e-Banu Abbas mein chali gai, unho'n ne Abu Jaafar al-Mansoor ke khilaaf 145h mein baghawwat ki thi, unhe'n unke rufaaq samet qatl kar diya gaya tha رضي الله عنه unke baare mein tafseel kitaab ke doosre hisse mein aaegi.

Ye waaqiaat daleel kyon nahi bante? Uski darj-e-zel chaar (4) wujuhaat hain:

Pehli wajah: Kitaab-o-Sunnat ke mukhaalif aur ijma-e-ummat se tasaadum rakhne waala kisi ka bhi amal hamare liye daleel aur hujjat nahi hai. Ye Ahle Sunnat wal Jamaat ke yahaa'n deen-e-islam ka badeehi¹ aur intihaai buniyaadi-tareen usool hai. Neez hukmraano ke zulm par sabr karne ka hukm dene wali ahadees aur unke khilaaf baghawwat se rokne wali riwayaat is baare mein bilkul waazeh ahin, kisi ke paas aesi koi daleel nahi hai jo in riwayaat se mutaariz ho.

Chunache Muhammad bin Khalifa bin Umar al-Ubbi رضي الله عنه Shaareh Sahih Muslim, hukmraano ki itaa-at karne aur naafarmaani se rokne wali ahadees zikr karne ke baad kehte hain: "Is masle mein tamaam ahadees bilkul waazeh hain aur zaalim hukmraano ke khilaaf baghaawat se rokne mein sareeh bhi hain". (Sharah Sahih Muslim az Ubbi: V5 P196)

Neez Kitaab-o-Sunnat ko infiraadi mauqif aur logo'n ki aar par

¹ T: (تبدیه) Jis ke samajhne ya samjhaane mein ghaur-o-fikr na karna pade, yaqeeni, self-evident, apparent [RKT]

muqaddam rakhne ke mutaalliq dalaal bahut ziyaada hain, un sab ko shumaar karna bhi mushkil hai, main un mein se chand sirf yaad-dahaani ke liye zikr karta hoo'n:

Farman-e-Baari Ta'ala hai:

Aye Imaan Waalo! Allah Ki Aur Uske Rasool Ki Itaa-at Karo Aur Un Haakimo'n Ki Bhi Jo Tum Mein Se Hoo'n. Phir Agar Kisi Baat Par Tumhare Darmiyaan Jhagda Paeda Ho Jaae To Agar Tum Allah Aur Aakhirat Ke Din Par Imaan Rakhte Ho To Us Muaamala Ko Allah Aur Uske Rasool Ki Taraf Pher Do. Yehi Tareeq-e-Kaar Bhi Aur Anjaam Ke Lihaaz Se Accha Hai.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا
الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ
تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ
وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ
تَأْوِيلًا. (Surah-an-Nisa: 59)

Doosri jaanib Rasool Allah ﷺ ka farman hai: "Jab main tumhe'n kisi cheez se roko'n to mukammal taur par usse ijtinaab karo aur jab main tumhe'n koi kaam karne ka kahoo'n to phir apni istitaa-at ke mutaabiq use adaa karo". (Sahih Bukhari: 7288; Sahih Muslim: 1337 ne ise Abu Huraira رضي الله عنه se riwayat kiya hai)

Ibne Abbas رضي الله عنه ahadees-e-rasool ko mustarad karne waalo'n ke baare mein kehte hain: "Mujhe to ye tabaah hote hue nazar aarahe hain! Main unhe'n keh raha hoo'n ke: "Rasool Allah ﷺ ka farman is tarah hai: Aur ye uske muqaable mein keh rahe hain ke Abu Bakr-o-Umar رضي الله عنهما ne you'n kaha". (Musnad Ahmad: V1 P337)

Ek (1) shakhs ne Ibne Umar رضي الله عنهما ko Hajj-e-Tamatto¹ ke baare mein kaha: "Tumhare waalid ne usse mana kiya hai", to uske jawaab mein Ibne Umar رضي الله عنهما ne kaha: "Accha tum hi batlaao ke agar mere waalid ne usse roka hai, jabke Rasool Allah ﷺ ne karke dikhaya hai to aesi soorat mein mere waalid ka hukm maana jaaega, ya Rasool Allah ﷺ ki baat

¹ T: (حَجَّ تَمَتُّع) Wo Hajj jis mein Umrah adaa karke ehraam khol diya jaae aur Hajj ke liye az-sar-e-noo ehraam baandha jaae [RKT]

maani jaaegi?” To us par us shakhs ne kaha: “Rasool Allah ﷺ ki baat maani jaaegi” to Ibne Umar رضى الله عنه ne kaha: “To phir Rasool Allah ﷺ ne hajj-e-tamatto kiya tha”. (Tirmizi: 824; Al Majmoo lin Nawavi: V7 P155; Sahih Tirmizi lil Albani: 658 mein aur Al Musnad-as-Sahih lil Muqbil Wadaadi: 774 mein saheeh qaraar diya hai)

Imam Shafai رحمه الله kehte hain: “Tamaam logo’n ka is baat par ijmaa hai ke jiske liye Rasool Allah ﷺ ki sunnat waazeh ho jaae to ab wo kisi ke mauqif ki bina par hadees ko nahi chod sakta”. (Elaam-ul-Muaqqieen: V2 P282)

Is liye ulama-e-ikraam ke mauqif ke liye daleel talaash ki jaati hai, unke mauqif ko daleel nahi banaya jaa sakta, kyonke Nabi ﷺ ke alaawa koi bhi aesa nahi hai jiski baat radd na ho sake.

Chunache jin ahle ilm ne zaalim hukmraano ke khilaaf baghawat ki to unke liye uzr Shaikh-ul-Islam Ibne Taimiya رحمه الله ne apni us guftagu mein bayan kiya hai:

“Doosri wajah: Jo shakhs hathiyaar utha kar Ahle Sunnat wal Jamaat ke aqeede se mutasaadim raae ki jaanib daawat nahi deta, jaese ke jung-e-jamal, siffeen, harra, jamajum aur deegar mawaaqe par hua, balke uska gumaan ye hota hai ke hathiyaar udaane se matlooba musbat ahdaaf haasil ho jaaenge to ye uski khaam khayaali hai, balke pehle se ziyaada haalaat kharaab hote hain aur aakhir mein jaakar unhe’n wo baat samajh mein aati hai jo shariyat shuru se hi unhe’n samjha rahi hai, un logo’n mein kuch aese bhi hote hain jinhe’n us nafs muaamala mein sharai nusoos ka idraak nahi hota, ya idraak to hota hai lekin uske yahaa’n saabit-shuda nahi hote’n. Jabke kuch aese bhi hote hain jo un nusoos ko mansookh samajhte hain, jaese ke Ibne Hazam (kuch aesi nusoos ko mansookh samajhte the) aur kuch aese bhi hote hain jo un nusoos ki taaweel karte hain aur ye cheez bahut se mujtahideen mein paai jaati hai”.

In teen (30) wujuhaat ki bina par hi ahle ilm kuch nusoos par amal tark kar dete hain. Yaane: “Ya to riwayaat unke yahaa’n Nabi ﷺ tak paaya suboot tak nahi pohonchtee’n, ya phir use mutaalliqa masle ke mutaalliq nahi samajhte, ya phir use mansookh samajhte hain”. (Minhaaj us Sunnah: V4 P538)

Isi tarah ek (1) aur muqaam par kehte hain:

“Ahle Harra, Ibne Asha-at ke rufaqa aur Ibne Muhallab^① ke saathi aur deegar baaghi sab ko shikast ka saamna karna pada, unho’n ne apni baghaawat ke zariye na to iqaamat-e-deen ka kaam kiya aur na hi unki duniya ban saki. Aur Allah Ta’ala kisi bhi aese kaam ka hukm nahi deta jis mein deeni ya duniyaawi koi bhi faaeda na ho, chaahe aese be-faaeda kaam karne waala Allah Ta’ala ke waliyo’n mein se intihaai muttaqi, parhezgaar aur ahle jannat mein se hi kyon na ho. (mazkoora baaghi) Ali, Ayesha, Talha, aur Zubair رضي الله عنه-o-deegar (baghaawat na karne waale Sahaba Ikraam رضي الله عنه aur ahle ilm) se afzal nahi hain. (Baghaawat karne waale afraad) Ki niyyat aur iraada Allah Ta’ala ke yahaa’n bahut buland-paae¹ ka hai. Lekin phir bhi unki musallah bagaawahat laayaq tehseen-e-amal² nahi, isi tarah waaqia harra mein bhi ilm-o-amal ke paekar afraad shaamil the. Ibne Asha-at ke saathi bhi deendaar aur ahle ilm the, lekin un sab ka ye amal qaabil-e-taareef nahi, Allah Ta’ala un sabki maghfirat farmaae”. (Minhaaj us Sunnah: V4 P528)

① Isse muraad Yazeed bin Muhallab hain, unho’n ne Yazeed bin Abdul Malik ke khilaaf Iraq mein 101h mein baghawat ki thi, unki ye baaghi tehreek unke samet unke bahut saare saathiyo’ ke qatl par khatam hui, unka waaqia doosre hisse mein aaega.

Isi tarah Ibne Taimiya رحمته الله ek (1) ahem-tareen usool bayan karte hue kehte hain: “Is masle mein ye baat zehen-nasheen rakhna zaroori hai ke ilm-o-amal aur ala deendaar shakhs chaahe uska taalluq Sahaba Ikraam, Taabaeen-e-Azzaam, Ahle Baet, ya qiyaamat tak aane waale nek logo’n mein se ho, basa-auqaat un se bhi ijtihaadi ghalati ho jaati hai jiski wajah se ghaer-munaasib nataaej saamne aate hain, to aesi soorat mein unke peeche nahi lagna chahiye. Chaahe wo Allah Ta’ala ke muttaqi waliyo’n mein se hi kyon na ho, neez aesi soorat-e-haal paeda ho bhi jaae to ye do (2) qism ke logo’n ke liye aazmaaish ban jaati hai:”

① Wo log jo unke us amal ko durust qaraar dene ke liye sar-tod

¹ T: (بَلَدٌ پَايَه) Aali muqaam, oonche rutbe ka, aali martaba [RKT]

² T: Amal ki khoobi [RSB]

koshish karte hain aur unka saath dene ke liye ubhaarte hain.

② Wo log jo us nek aadmi ki mazammat karte hain jin se unki nek-naami mutaassir hoti hai, balke aesi baate'n bhi kar jaate hain jin se mehsoos hota hai ke wo jannat mein nahi jaaega, kabhi muaamala unko daaera-e-imaan se baahar nikaalne tak pohonch jaata hai.

“Ye dono qism ke log ghalat raaste par hain”. (Minhaaj us Sunnah: V4 P543)

Doosri wajah: Ye baat bahut se ahle ilm se saabit ho chuki hai ke unho'n ne hukmraano ke khilaaf baghaawat shuru ki ya shuroo karne hi waale the ke unhe'n samajh aagai aur apne mauqif se rujoo kar liya, isi tarah kuch ahle ilm se baghaawat ke baad apne kiye par nadaamat aur pashemaani bhi saabit hai. Jaese ke Hussain bin Ali عليه السلام se saabit hai ke jab unhe'n maaloom hua ke Ahle Iraq ne unke saath dhoka kiya hai to unho'n ne Yazeed bin Muaawiya ke khilaaf baghawati se rujoo kar liya tha. Kyounke unhe'n maaloom ho chuka tha ke mazed aage badhne se nuqsanaat aur fitna-o-fasaad mazed badhega.

Chunache Ibne Taimiya رحمته الله kehte hain:

“Ali عليه السلام ko aakhir-kaar yehi behtar maaloom hua ke faaeda jung karne mein nahi balke na karne mein hai. Isi tarah Hussain عليه السلام ko bhi zulm karte hue Shaheed kiya gaya wo us waqt imarat¹ ke khwahaa'n² nahi the, wo apne ilaaqe mein waapas jaana chaahthe the ya sarhado'n par taenaat hona chaahthe the, ya phir us waqt ke hukmraan Yazeed ke haath par baayat karna chaahthe the”.

“Agar koi ye kahe ke Ali aur Hussain عليه السلام ne aakhir-kaar jung tark karne ko behtar is liye samjha tha ke usse unke ham-nawaa'n mei izaafa nahi hoga, balke jaane'n hi zaaya hongy aur maqsad phir bhi haasil nahi hoga”.

“To use kaha jaaega ke: Yehi to wo hikmat hai jiski wajah se Rasool Allah ﷺ ne hukmraano ke khilaaf baghaawat karne se roka, kahraab

¹ T: (امارت) Hukumat, ameer, sardaari [RKT]

² T: (خواہاں) Aarzumand, chaahne waala, khwahishmand, talabgaar [RKT]

haalaat mein ladaai na karne ko accha amal qaraar diya, agarche kharaab haalaat mein bhi jugn karne waale yehi samajhte rah eke ye amr bil maaroof aur nahi anil munkar hai, jaese ke Waaqia Harra ke mauqa par Yazeed ke khilaaf baghaawat karne wale aur Jamajum mein Hajjaaj ke khilaaf baghaawat karne waale samajhte rahe”.

“Lekin yaha’n ye baat samajhne waali hai ke agar buraai ka khaatima usse bhi badi buraai ke zariye ho to choti buraai ka khaatima bhi buraai mutasawwur hoga. Bilkul usi tarah agar koi faaeda kisi badi ghalati ke baghaer mumkin na ho ke uske manfi asaraat mumkina faaede se sangeen nikle’n to phir aese faaede ka husool bhi ghalati hogi”. (Minhaaj us Sunnah: V4 P535)

Jis waqt Aamir Sha’bi رضي الله عنه, Ibne Ash-at ke saath baghaawat mein share the to unhe’n kaha gaya: Aamir tumhari aql aur ilm kaha’n chale gae? Uske jawaab mein unho’n ne ye sher padh diya:

Bhediya bolo to mujhe bhediye
ki aawaaz acchi lagi,
Lekin jab insaan ki aawaaz aai to
main hakka-bakka gaya.

عَوَى الذَّبُّ فَأَتَانَسْتُ بِالذَّبِّ إِذْ عَوَى
وَصَوَّتَ إِنْسَانٌ فَكِدْتُ أَطِيرُ.

Ham aazmaaish mein ghar gae aur us aazmaaish mein na to koi accha kaam kar sake aur na hi ghalati par hote hue bagawat mein kamyaab ho sake. (Minhaaj us Sunnah: V4 P529. Is waaqia ko Imam Bayhaqi ne Sunan Kubra: V6 P412, aur Abu Nuaim ne apni kitaab Hilyatul Auliya mein Aamir Sha’bi رضي الله عنه ki sawaneh mein tafseel ke saath zikr kiya hai)

Teesri Wajah: Salaf mein se kuch logo’n ne bagawat sirf is bina par nahi kiya ke hukmraan faasiq aur faajir hai, balke kuch ke yahaa’n to hukmraano ka kufr tak saabit ho chuka tha, jaese ke Hajjaaj ke khilaaf baghaawat karne waalo’n mein kuch aese bhi the jinho’n ne Hajjaaj par kufr ka hukm laga kar hi uske khilaaf baghaawat ki thi.

Chunache us baare mein Haafiz Ibne Kaseer رحمته الله kehte hain:

“Auzaai رحمته الله kehte hain: Maine Qasim bin Mukhaemra ko kehte hue

sunā ke Hajjaaj islami sha-aaer¹ ko khatam kar raha hai, saath mein uska waaqia bhi zikr kiya”.

“Abu Bakr bin Ayaash, Aasim se bayan karte hain ke: Hajjaaj bin Yusuf ne koi aesa gunaaah nahi choda tha jo usne na kiya ho”.

“Isi tarah Yahya bin Isa Ramli, Amash se bayan karte hain ke: Logo’n ki Hajjaaj ke baare mein aara mukhtalif huee’n to unho’n ne Mujahid رحمته الله se istifsaar kiya, us par Mujahid رحمته الله ne kaha: Tum kaafir boodhe ke baare mein poochte ho?”

“Isi tarah Ibne Asaakir, Sha’bi se bayan karte hain ke: Hajjaaj jaadu aur shaetaan par imaan rakhta tha, wo Allah Ta’ala ka munkir tha. Ye Sha’bi ka mauqif hai, iski haqeeqat Allah Ta’ala hi behtar jaanta hai”.

“Soori رحمته الله Ma’mar ke waaste se Ibne Taawoos se bayan karte hain, wo apne waalid se ke: Hame’n apne Iraqi bhaiyo’n par taajjub hai ke wo Hajjaaj ko momin samajhte hain”. (Al Bidaaya wan Nihaaya: V9 P136)

Haafiz Ibne Kaseer رحمته الله phir kehte hain:

“(Sahih Muslim ki hadees mein mazkoor) ‘مُبِير’ (Saffaak, zaalim aur jaabir) se muraad Hajjaaj bin Yusuf hai. Ye naasbi zehn ka maalik aur bani umaiyya mein se Aal-e-Marwaan ki tarafdari karte hue Ali عليه السلام aur unke ham-nawaa’o’n se bughz rakhta tha. Hajjaaj bin Yusuf intihaai jaabir, akhkhad² mizaaj aur saffaak³ tabiyat ka maalik tha, zara si baat par qatl karwa deta tha, jaese ke ham pehle bhi zikr kar chuke hain ke Hajjaaj bin Yusuf se intihaai ghatiya aur sangeen qism ki baate’n bhi manqool hain jin ke zaahiri mafhoom to kufr hi banta hai, chunache agar hajjaaj ne in alfaaz se tauba karli ho to theek hai warna wo alfaaz ab bhi uske gale mein hain, taaham is baat ka bhi khadsha hai ke Hajjaaj bin Yusuf ki taraf ye baate’n mubaalagha-aaraai⁴ ke saath mansoob ki gai ho’n. Kyounke shia Hajjaaj bin Yusuf ke shadeed mukhaalif the aur us mukhaalifat ki kai wujuhaat thee’n, to mumkin hai

¹ T: (شعائر) Ibaadate’n, qurbaniya’n, nishaniya’n aur alaamate’n [RKT]

² T: (أَكْهَرُ مزاج) Bad-mizaaj hona, gawaar-pan, be-adab, rude [RSB]

³ T: (سَفَاك) Be-rehem, zaalim, tyrant [RKT]

⁴ T: (مُبَالَغَة آرائي) Badha Chadha kar bayan karna, hadd se badh kar taareef ya buraai karna [RKT]

ke shiyo'n ne Hajjaaj ke alfaaz mein radd-o-badal kar diya ho, aur Hajjaaj ki kharabiyaa'n aur zaban-daraziya'a'n zikr karte hue mubalagha-aaraai se kaam liya ho". (Al Bidaaya wan Nihaaya: V5 P180)

Hajjaaj Ke Muaamale mein Ubbi رضي الله عنه Qaazi Ayaaz رحمته الله se bayan karte hain ke:

"Hajjaaj ke khilaaf taabaeen ki kaseer taadaad aur ibtidaai daur ki azeem shakhsiyaat ne jo baghaawat ki thi uske mutaalliq jamhoor ye jawab dete hain ke: Hajjaaj ke khilaaf baghawat mahez fisq-o-fujoor ka natija nahi tha, balke Hajjaaj ki jaanib se sharai usoolo'n ki tabdeeli, elaaniya kufr kiya aur azaad logo'n ki baeyat tabdeel ki. Khalifa-e-waqt ko nauzubillah nabi se ziyaada fauqiyat di, us baare mein uska mashoor maqoola¹ hai".

Aage chal kar Ubbi رضي الله عنه kehte hain:

"Jis waqt Hajjaaj, Abdul Malik bin Marwaan ki jaanib se Iraq aur saare mashriqi ilaaqe ka governor tha to uske khilaaf hone waali baghaawat is wajah se thi ke Hajjaaj ne sharai ahkamaat tabdeel kiye, elaaniya kufr kiya, khalifa ko hadd se ziyaada fauqiyat di, uske baad Ubbi ne Hajjaaj ke qaabil-e-girift² aqwaal zikr kiye". (Sharah Muslim az Ubbi: V5 P180)

Chauthi Wajah: Jin ahle ilm aur deendaar afraad se baghaawat saabit hai unka muqaarana³ aur muwaazana⁴ un ahle ilm se kiya jaaega jinho'n ne baghaawat karne se roka aur khabardaar kiya, unka muqaam-o-martaba islam mein intihaai buland hai. Kyouнке unho'n ne Nabi صلی اللہ علیہ وسلم se saabit-shuda ahadees ko daleel banaya tha, jaese ke Ibne Abbas, Ibne Umar, Ibne Zubair, Abu Saeed Khudri aur Deegar Sahaba Ikraam رضي الله عنهم ne Syedna Hussain رضي الله عنه ko Yazeed ke khilaaf niklane se mana farmaya tha. (Taareekh Tabari aur Ibne Kaseer waghaera ne ise zikr kiya hai)

Isi tarah Ibne Umar رضي الله عنه ❶ aur Noman bin Basheer رضي الله عنه ne bhi Ahle Madina

¹ T: (مَقُولُهُ) Qaul, baat, irshaad [RKT]

² T: (نا قابل گرفت) Jiski pakad na ho sake, jo pakda na jaa sake [RKT]

³ T: (مُقَارَنَةً) Ekattha karna, jamaa karna [RKT]

⁴ T: (مُؤَاظَنَةً) Baraabari, andaaza karna, jaanchna, comparision [RKT]

ko Harra (Dekhiye Tabari, Ibne Kaseer aur Ibnul Aseer waghaera ne ise zikr kiya hai) ke mauqa par yazeed ke khilaaf baghaawat karne se roka tha, isi tarah Hasan Basri aur Mujahid waghaera ne logo'n ko Ash-at ke saath mil kar Hajjaaj ke khilaaf baghaawat se roka tha.

❶ Sahih Bukhari: 7111. Mein hai ke Naafe رضي الله عنه kehte hain: Jis waqt Ahle Madina ne Yazeed bin Muaawiya ki baeyat tod di to Ibne Umar ne apne ahle khana aur qareebi logo'n ko jama kiya aur farmaya: Maine Nabi ﷺ se suna hai ke Aap ﷺ farma rahe the: 'Qiyaamat ke din har daghabaaz ke liye jhanda gaada jaaega'. Aur ham ne us shakhs ki Allah aur uske Rasool ﷺ ke naam par baeyat ki hai aur mujhe nahi maaloom ke usse badi bhi koi daghabaazi hogi ke ek (1) shakhs ki Allah aur uske Rasool ﷺ ke naam par baeyat ki jaae aur phir uske khilaaf hathyaar uthaae jaae'n aur agar tum mein se kisi ne uski baeyat todi aur Yazeed ki taabedaari na ki to phir uska ye iqdaam mere saath taalluq khatam hone ke liye kaafi hoga".

Ibne Taimiya رحمته الله kehte hain: "Baghaawat ke liye ladne se faazil-tareen musalman rokthe chale aae hain, jaese ke Abdullah bin Umar رضي الله عنه, Saeed bin Musaiyyib, Ali bin Hussain رضي الله عنه aur deegar naamwar ahle ilm Harra ke waaqia ke waqt Yazeed ke khilaaf baghaawat se rokthe rahe. Usi tarah Hasan Basri aur Mujahid رحمته الله waghaer Ibne Ash-at ke saath Hajjaaj ke khilaaf baghaawat karne par mana karte rahe".

"Lihaaza Ahle Sunnat ka ye mauqif aakhirkaar pukhta ho gaya ke Nabi ﷺ se saheeh aur saabit-shuda ahadees ki binaa par fitno'n mein hathyaar uthaane se gurez karna chaahiye. Chunache Ahle Sunnat ye baat apne aqaaed ki kitaabo'n mein zikr karne lage aur hukmraano ke zulm par sabr karne ki talqeen karne lag eke unke khilaaf musallah muzaahamat na ki jaae, agarche phir bhi ahle ilm aur deendaar logo'n ki badi taadaad us mein mulawwas rahi hai". (Minhaaj us Sunnah: V4 P529)

Lihaaza agar kisi ummati ki baat ya amal hujjat hai to phir jinho'n ne zaalim hukmraano ke khilaaf baghaawat karne se roka aur use haraam qaraar diya hai unki baat aur amal hujjat banne ke ziyaada qaabil hain. Kyounke unki taadaad bhi ziyaada hai aur unka ilm bhi, balke unke mauqif ki taa'eed to besh-baha¹ ahadees mein hain, jin mein zaalim hukmraano'n ke kihlaaf baghaawat se waazeh taur par mana kiya gaya hai.

¹ T: (بیش بہا) Ziyaada qadr-o-qeemat ka, qeemti, umda, nafes, anmol [RKT]

Paanchwaa'n Mabhas: Hukmraano Ke Khilaaf Baghaawat Ki Mumaaniat Tamaam Logo'n Ke Liye Hai, Chaahe Kisi Ne Baeyat Ki Ho Ya Na Ki Ho Hukkaam ke khilaaf baghaawat karne waale khaarjiyo'n mein do (2) qism ke log shaamil hote hain:

Pehli Qism: Jisne hukmraan ki baeyat karke baeyat tod di aur elaan-e-baghaawat kiya.

Doosri Qism: Jis shakhs par baeyat ki paasdaari¹ laazim ho agarche ba-raah-e-raast² usne baeyat na ki ho, lekin phir bhi wo baghaawat par utar aae to unki mutaaddid aqsaam hain:

Awaam-un-naas: Ahle Hil-o-Aqd³ ke baeyat karne ki wajah se un par bhi baeyat ki paasdaari karna zaroori hai.

Kyounke Rasool Allah ﷺ ka farman hai: "Teen (3) cheeze'n aesi hain jin ke baare mein musalman ka dil bilkul khaalis hota hai: Amal sirf Allah ke liye karta hai, musalman hukmraano ki khair-khwaahi chaahta hai aur millat ka iltizaam rakhta hai, millat ke iltizaam ki daawat deegar sab musulmano ke liye bhi hai". (Tirmizi: 2658; Ibne Majah: 230; Musnad Ahmad: V3 P225 aur deegar mohaddiseen ne ise riwayat kiya hai. Neez ye riwayat mutaaddid Sahaba Ikraam ﷺ se bhi marwi hai. Ise Albani ne Sahih Ibne Majah: 187 mein saheeh kaha hai)

Ibne Abdul Bar ﷺ is hadees ki sharah mein kehte hain: "Is hadees ke (arbi) alfaaz: 'ثَلَاثٌ لَا يَغْلُ عَلَيْهِنَ قَلْبُ مُؤْمِنٍ' ka matlab ye hai ke: Musalman ke dil mein ye bimaari kabhi paeda nahi hoti, dil mein nifaaq nahi aata jab tak insaan sirf Allah Ta'ala ke liye amal karta rahe, musulmano ki jamat ke saath rahe aur hukmraano ki khair-khwaahi kare".

Aur isi tarah is hadees ke (arbi) alfaaz: 'فَإِنَّ دَعْوَتَهُمْ تُحِيطُ مِنْ وَرَاءِهِمْ' ya use you'n padhe'n: 'هِيَ مِنْ وَرَائِهِمْ مُحِيطَةٌ' "To ahle ilm ke yahaan iska matlab ye hai ke: Musalmano ke kisi bhi khitte ke log hukmraan ke faut ho jaane par apna ek (1) hukmraan muttafaqa taur par chun lete hain aur use apna haakim tasawwur kar lete hain to ab jitne bhi musalman us

¹ T: (پاسداری) Nigehbaani, muhaafazat, tarafdaari [Urduinc]

² T: (راه راست) Siraat-e-mustaqeem, seedha raasta, durust raasta [RKT]

³ T: (حَلٍّ و عُقْد) Kisi ilaaqe ya mulk ke hukmraan, arbaab-e-ikhtiyaar, authorities [RKT]

khitte ke aas-paas rehte hain sab ke liye use apna haakim tasawwur karna zaroori hai. Basharte ke wo fisq-o-fujoor mein mashoor na ho. Kyounke us soorat mein haakim ki baeyat aur taabedaari ki daawat qubool karna sabke liye laazmi hai, koi bhi usse peeche nahi hat sakta". (At Tamheed: V21 P277)

Isi tarah Imam Nawawi رحمہ اللہ kehte hain: "Baeyat ke durust hone ke liye tamaam ulama-e-ikaam ka ittifaaq hai ke har ek ka baeyat karna shart nahi hai, balke tamaam ke tamaam ahle hil-o-aqd ka bhi baeyat karna shart nahi hai. Shart sirf itni hai ke ziyaada se ziyaada ulama-e-ikraam, baa-asar shakhsiyaat aur bade log baeyat ke liye aasaani se muttahir ho jaaen".

"Aur hukmraan ke baare mein nukta-cheeni se baaz rehne ke liye ye shart nahi hai ke har shakhs ne us haakim ke paas aakar apna haath uske haath par rakh kar hi baeyat ki ho, balke mahez ahle hil-o-aqd hi hukmraan ki baeyat kar le'n aur uski itaa-at-guzaari ka eteraaf kar le'n to ab sabke liye hukmraan ki itaa-at laazmi hai, koi bhi us ittifaaq mein rukhne¹ mat daale aur ittihad ko sabotaj na kare". (Sharah Muslim: H1759)

Haafiz Ibne Hajar رحمہ اللہ kehte hain: "Maazri رحمہ اللہ ke mutaabiq: Hukmraan ki baeyat ke liye itna hi kaafi hai ke ahle hil-o-aqd unki baeyat kar le'n, uske liye tamaam ahle hil-o-aqd ka baeyat karna zaroori nahi hai, isi tarah har ek (1) fard par bhi zaroori nahi hai ke hukmraan ke haath mein haath rakh kar baeyat kare, balke itna hi kaafi hai ke unki itaa-at kare aur unke ahkamaat se tasaadum² mat apnaae aur ittihad ko sabotaaj na kare". (Fath-ul-Baari: V7 P565)

Ahle Hil-o-Aqd se muraad: Ulama-e-ikraam, muaashare ki sarkarda³ aur baa-asar shakhsiyaat hain, jinke baeyat karne se baeyat ka hadaf, yaane ilaaqe par control aur tasallut haasil ho. Neez 'Hil-o-Aqd' ke maane muamalaat kholne aur baandhne ka hai. (Kuwaiti Fiqhi Mausooah: Published by Wizaarat-e-Auqaaf, Kuwait [Mustalah Ahle Hil wa Aqd])

¹ T: (رُخْنَة) Rukaawat, khalal, fitna, fasaad, kharaabi, aeb [RKT]

² T: Takkar hona, baaham takraana [FL]

³ T: (سَرکَرْدَه) Sardaar, qaaed, afsar, muntakhab, qabile ka sardaar [RKT]

Ibne Taimiya رحمہ اللہ kehte hain: “Raafzi ye kehta hai ke: Rasool Allah ﷺ ke baad Abu Bakr رضی اللہ عنہ khalifa is tarah bane the ke Umar ne baeyat ki aur chaar (4) afraad ne us par izhaar-e-razamandi kiya tha”.

“To iska jawaab ye hai ke: Ye Ahle Sunnat ke aimma ka mauqif hi nahi hai, agar kuch mutakallimeen¹ ye baat karte hain ke khilaafat-o-hukmraani chaar (4) afraad ke baeyat karne se qaaem ho jaati hai, jabke kuch mutakallimeen to do (2) afraad ki baeyat par bhi imaarat² qaaem hone ke qaael hain, kisi ne ek (1) bhi kaha hai to ye sab Ahle Sunnat ka mauqif nahi hai”.

“Ahle Sunnat ke yahaa’n khilaafat-o-imaarat us waqt qaaem hoti hai jab us par baa-asar shakhsiyaat etemaad ka izhaar kar de’n. Chunache koi bhi us waqt tak ameer nahi ban sakta jab tak aesi baa-asar shakhsiyaat us par izhaar-e-etemaad na kare’n, jin ke etemaad se hukmraani ka asal hadaf haasil hota hai. Aur hukmraani ka asal hadaf tasallut aur control se haasil hota hai. Lihaaza aese afraad ki jaanib se hukmraan ki baeyat ho jaae jin ki wajah se hukumati umoor³ aur nizaam-o-insiraam⁴ mein aate hain to phir wo shakhs logo’n ka haakim ban jaata hai”. (Minhaj us Sunnah: V1 P526)

Is baare mein ulama-e-ikraam ki guftagu bahut ziyaada hai jo ke fiqa aur umoor-e-sultanat chalaane ke ahkamaat bayan karne waali aur deegar kutub mein padhi jaa sakti hai.

Baeyat kiye baghaer jin logo’n par baeyat ki paasdaari laazimi hoti hai un mein wo chand ahle hil-o-aqd bhi shaamil hain jo jamhoor ahle hil-o-aqd ke baeyat karne ke bawujood bhi baeyat na kare’n, is baare mein guzar chuka hai ke Imam Nawawi ne ahle ilm ka ittifaaq naql kiya hai, aap kehte hain: “Baeyat ke durust hone ke liye tamaam ulama-e-ikraam ka ittifaaq hai ke har ek (1) ka baeyat karna shart nahi hai, balke tamaam ke tamaam ahle hil-o-aqd ka bhi baeyat karna shart nahi hai.

¹ T: (مُتَكَلِّم) Kalaam karne waala, guftagu karne waala, bolne waala [RKT]

² T: (إِمَارَت) Hukumat, ameer, sardaari [RKT]

³ T: (أُمُور) Bahut se kaam, bahut se ahkaam [RKT]

⁴ T: (إِنْسِرَام) Bandobast, intizaam, ehtimaam [RKT]

Shart sirf itni hai ke ziyaada se ziyaada ulama-e-ikraam, baa-asar shakhsiyaat aur bade log baeyat ke liye aasaani se muttahir ho jaaen".
(Sharah Muslim: 1759 ki sharah ke tahat)

Ubbi عليه السلام kehte hain: "البغى" Ye hai ke ameer, ya uske naaab ke khilaaf amalan ya hukman baghaawat ki jaaen".

"Amali Baghaawat: Ye hai kea ese shakhs baghaawat kare jisne haqiqat mein pehle baeyat ki ho, kyonke ye shakhs baeyat karke uski itaa-at mein shaamil hua ho phir baghaawat karke mar gaya".

"Hukmi Baghaawat: Ye hai kea ese shakhs baghaawat kare jis par baeyat ki paasdaari bil-waasta laazim hoti ho, chaahe une ba-raah-e-raast baeyat nah hi ki ho, kyonke kisi ko ameer tasleem karne ke liye ham ye shart nah lagaate ke har koi amalan unki baeyat kare, balke agar kuch log bhi baeyat kar le'n to tab bhi wo shakhs ameer tasawwur hoga". (Sharah Muslim az Ubbi: V3 P195)

Chatta Mabhas: Ulama-e-Ikraam Aur Hukmraano Ke Khilaaf Zabaan-daraazi Khurooj Ki Buniyaad Hai

Khurooj ki buniyaad jis asaas¹ par qaaem hai aur jiski bina par mukhtalif fitne janam lete hain wo ye hai ke: Ulama-e-Ikraam aur Hukmraano ke khialaf zabaan-daraazi ki jaae, un par etebaar na kiya jaae. Chunache Usman رضي الله عنه ke zamane mein khurooj aur baghaawat isi tarah shuri hui thi ke Syedna Usman رضي الله عنه par zabaan-daraazi shauru ki gai. Halaanke aap us waqt ummat-e-muslima ke sabse afzal-tareen fard the, baaghiyo'n aur khaarjiyo'n ne us waqt Ali aur Ibne Umar رضي الله عنه waghaera jaleel-ul-qadr Sahaba Ikraam رضي الله عنهم ke fahm ko bhi pesh-nazar² nahi rakha. Balke jin par us waqt maujood Sahaba Ikraam, Taabaeen, Qaaideen, aur Ahle Ilm ke faeslo'n par bhi etemaad nahi kiya, yahan tak ke unho'n ne Aap صلی اللہ علیہ وسلم ko shaheed kar diya.

Khaarji zabaan-daraazi karte hue haqeeqat mein wiraasat mein milne waali buri soch par gaamzan hote hain, kyouнке ye Zul Khuwaesra ki nasl mein se hain aur usne Nabi صلی اللہ علیہ وسلم ke tariqa-e-taqseem par ugli uthaai aur Aap صلی اللہ علیہ وسلم par zulm ka ilzaam lagaya tha.

Phir ulama-e-ikraam aur hukmraano ke khilaaf zabaan-daraazi Syedna Ali رضي الله عنه ke ahd mein mazeed badh gai, chunache unho'n ne Sahaba Ikraam aur Syedna Ali رضي الله عنه par kufr ka hukm lagaya aur saalisi ke amal ki wajah se unhe'n daaera-e-islam se hi khaarji qaraar de diya. Mazeed bar-aa'n³ unhe'n apne mauqif ke haq hone ka ghamad bhi tha, wo Kitabullah ka jo mafhoom samajhte the usi ko haq jaante the. Yahan tak ke muaamala Syedna Ali رضي الله عنه ke khilaaf hathyaar uthaane tak jaa pohoncha, ye Ali رضي الله عنه ko bhi kaafir aur murtad qaraar dete the. Aakhir-kaar Syedna Ali رضي الله عنه ne jung-e-naharwaan mein unka khaatima kar diya.

Albatta unke nazariyaat phir bhi baaqi rahe aur Ali رضي الله عنه ko qatl karne ki saazishe'n jaari rakhee'n aur apne us mazmoom hadaf⁴ ko paane mein

¹ T: (أساس) Buniyaad, base, foundation [RKT]

² T: (پیش نظر) Saamne, roo-ba-roo, tasawwur mein [RKT]

³ T: (فریاد بران) Iske siwa [RKT]

⁴ T: (ہدف) Cheez jise nishana banaya jaae, nishaana, maqsad [RKT]

kaamyaab ho gae aur nauzubillah unho'n ne Aap ﷺ ke qatl ko Allah ki ibaadat qaraar diya.

Syedna Ibne Abbas ؓ is masle ki nazaakat ko bhaanp chuke the, unhe'n is baat ka idraak ho chuka tha ke khaarji fitne ki asal girah ye hai ke khaarji ulama-e-ikraam ke fahm par etemaad nahi karte, halaanke us waqt ulama-e-ikraam Sahaba ki shakl mein the, chunache Syedna Ibne Abbas ؓ ne unse baat-cheet aur munaazre ke daruaan kaha tha: "Maine tumhare paas Nabi ﷺ ke muhajireen-o-ansaar Sahaba Ikraam ki jaanib se aaya hoo'n. Main Aap ﷺ ke chachazaad aur Aap ﷺ ke daamaad ki taraf se aaya hoo'n, aur choonke jab Quran-e-Majeed naazil hota tha to wo Aap ﷺ ke saath hote the is liye unke paas Quran-e-Majeed ka ilm tumse ziyaada hai, yehi wajah hai ke tumhare mauqif par Sahaba Ikraam mein se koi bhi nahi hai". (Mustadrak lil Haakim: V2 P150; Sunan Kubra lil Bayhaqi: V8 P309)

To Ibne Abbas ؓ ne unhe'n raah-e-hidayat par lane ke liye gumraahi ki asal buniyaad batlaai, ye bhi kaha ke jin ki mukhaalifat tum kar rahe ho wo tumse ziyaada Allah se darne waale hain aur unka ilm tum se kahee'n ziyaada hai, phir aap ne us baat par bhi zor diya ke unhi ke fahm par chalna laazmi aur zaroori hai.

Choonke khaarji fikr islam mein roonuma hone waali sabse pehli munharif¹ fikr hai aur uski buniyaad ahle ilm ke khilaaf zabaan-daraazi aur unke faham ko meyaar na banana par thi to baad mein roonuma hone waaali jitni bhi bidaat thee'n sab mein yehi cheez mushtaraka taur par paai gai. Uske liye aap raafziyat ko dekh le'n ya etezaal² ya kisi munharif fikrko parak le'n, yehi uski buniyaad hogi.

Shaikh-ul-Islam Ibne Taimiya ؒ khaarjiyo'n ki sifaat zikr karte hue kehte hain: "Unki gumraahi ki buniyaad Aimmah Ikraam aur musulmano ke baare mein us nazariya par thi ke tamaam musalman adl se door aur gumraah hain, yehi buniyaad raafziyo'n aur deegar Ahle Sunnat ke mukhalifeen ke nazariyaat ki hoti hai. Khaarji jis cheez ko zulm

¹ T: (مُنْخَرِف) Phir jaane waala, baaghi, ghaddaar [RKT]

² T: (اِعْتِرَال) Jo rooyat-e-Ilaahi ke munkir firqe [RKT]

samajhte hain wo un ke yahaa'n kufr hota hai, phir kufr par khud-saakhta ahkaam laagu karte hain, to raafziyo'n aur khaarjiyo'n ke musalmano par hukm lagaane ke ye teen maraahil hain". (Majma' Fataawa: V28 P497)

Jab ye baat waazeh ho gai to ab ye bhi zehen-nasheen kar le'n ke jin ulama-e-ikraam ke faham ko motabar samajhne ke liye ummat muttafiq ho, roo-e-zameen par Allah Ta'ala unkko maqbooliyat phaela de, unke asaataza ikraam bhi qadr ki nigaah se dekhe jaate ho, phir ulama-e-ikraam ne bhi unke baare mein tazkiya de rakha ho ke wo fatwa dene ke ahl hain, to aese ahle ilm ki baat ko laazmi pakadna, sharai aur aqli har do (2) etebaar se zaroori hai, jabke jadeed aur hassaas masaael mein unke fahm ko pesh-e-nazar rakhna zaroori hai.

Farmaan-e-Baari Ta'ala hai:

Agar Tumhe'n Ilm Na Ho To
Jaanne Waalo'n Se Pooch Lo.

فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ.

(Surah-an-Nahl: 43)

Isi tarah farmaya:

Aur Jab Koi Aman Ki Ya Khatre Ki
Khabar Un Tak Pohonchti Hai To
Use Faruan Uda Dete Hain Aur
Agar Wo Use Rasool Ya Apne Kisi
Zimmedaar Haakim Tak
Pohonchate To Wo Aese Logo'n
Ke Ilm Mein Aajaati Jo Usse
Saheeh Natija Akhaz Kar Sakte
Hain.

وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوِ الْخَوْفِ أَذَاعُوا بِهِ
وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ
الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ.

(Surah-an-Nisa: 83)

Saadi رحمته اللہ علیہ is aayat ki tafseer mein kehte hain:

“Yaha'n ek (1) tarbiyati usool bayan kiya gaya hai ke jis waqt kisi muaamale mein bahes-o-takraar ho jaae to phir faesle ke liye us shakhs se rujoo kare'n jo muaamala-fehmi¹ par muakammal dastaras²

¹ T: (مُعَامَلَةٌ فَهْمِي) Baat ki teh tak pohonchna [RKT]

² T: (دَسْتَارِيس) Rasaai, pohonch, qaabu, qudrat, ikhtiyaar [RKT]

rakhta ho aur us mein mutakhassas¹ ho, phir uski baat ko radd na kiya jaae, kyonke uski raae saheeh mauqif ke ziyaada qareeb hogi aur us mein ghalat ka imkaan kam se kam hoga”. (Tafseer-e-Saadi)

Lihaaza ulama ki aara par nukta-cheeni aur unke baare mein zabaan-daraazi se har-mumkin ijtihaab kare’n, unke fahm ko yaksar mustarad mat kare’n, unhe’n zameeni haqaaeq se naabaland hone ya darbaari mulla hone ka taana mat de’n. Unhe’n ye mat kahe’n ke ulama ka teer-tufung² aur siyaasat se kya taalluq, ya isi tarah ki aur bhi bahut si baate’n ahle ilm ke baare mein kahi jaa rahi hain, balke zamane se kahi jaati rahi hain.

Chunache Albani رحمته اللہ علیہ kehte hain: “Hukmraan ke khilaaf baghaawat mein bahut ziyaada kharabiyaa’n hain us par sharai nusoos ki bharmaar hai, neez, nau-umr chokro’n ke kartooto’n se roonuma hone waale taareekhi waaqiaat bhi uske shaahid-e-adl hain. Lekin usse bhi buri baat ye hai ke ulama-e-ikraam ke khilaaf jung karte hue unke huqooq paamaal kiye jaae’n. Unke sirf wohi fatwe maane jaae’n jo mutashaddid tehreeko’n ke mutaabiq ho’n, siyaasat mein ulama-e-ikraam ka kirdaar maskh kiya jaae, unhe’n ‘wazoo aur tahaarat ke masaael jaanne waala aalim’ keh kar taana diya jaae, bidati log nasl-dar-nasl ulama-e-ikraam ko is qism ke taane dete aae hain, haamileen-e-Kitaab-o-Sunnat ahle ilm par zabaan-daraazi haqeeqat mein ye shariyat par hamla hai, unka faesla Allah Ta’ala ke paas hoga”. (Madaarik us Siyaasiya ash-Shariya az Shaikh Abdul Maalik Jazaeri: 204. Unho’n ne Shaikh Albani ki ye baat audio cassette se naql ki hai)

Ulama-e-Raasikheen ke baare mein “Haiz-o-Nifaas Ke Ulama” ke alqabaat thopne ka amal koi naya nahi hai, balke ye bidati aur munharif firqo’n ki puraani aadat hai.

Jaese ke Imam Shaatibi رحمته اللہ علیہ kehte hain: “Ismail bin Uliya رحمته اللہ علیہ se manqool hai ke wo kehte hain mujhe Yasee (يسع) ne batlaya: Waasil bin Ataa Motazali ek (1) din baat kar raha tha, to Umar bin Obaid Waasil ki

¹ T: (مُتَخَصِّص) (Kisi kaam mein) khusoosiyat rakhne waala, kisi ilm ya fann ka maahir [RKT]

² T: (تیر ٹفنگ) Kartoots, bandooq ka charra [RKT]

taareef mein kehne laga: Ye hai guftagu! Kabhi suni hai aesi baate’n? Jabke Basri aur Ibne Seereen ki baate’n to haiz ke cheethde ke mutaalliq hi hoti hain!!”.

Isi tarah ek (1) bidati shakhs ne ilm-e-kalaam ko sharai uloom ki maarifat par fauqitya dete hue kaha ke: “Shafai aur Abu Hanifa ke ilm ka khulaasa ye hai ke wo aurat ki shalwaar se baahar hi nahi nikalta”.

Ye un gumraaho’n ki baate’n hain Allah unhe’n tabaah-o-barbaad farmade. (Al Etesaam: 742)

To is saari guftagu se maaloome hota hai ke koi bhi bidat usi buniyaad par khadi hoti hai aur phir aahista-aahista itni tan-aawar ban jaati hai ke ummat-e-muslima ke khilaaf aslaha utha leti hai aur tamaam bidaat ka anjaam-kaar yehi hota hai.

Jaese Abu Qelaaba رضي الله عنه kehte hain: “Koi bhi qaum bidat ejaad kare to qatl-o-ghaarat zaroori karti hai”. (Musannaf Abdur Razzaaq: V10 P151; Sharah Usool Eteqaad lil Laalkaai: V1 P134 aur deegar ahle ilm ne ise riwayat kiya hai)

Lihaaza agar koi bhi shakhs ulama-e-ikraam ke baare mein guftagu karta hua nazar aae aur apne aap ko mufti samjhe, ya kisi aere-ghaere ko us mansab par bithaee, to samajh le’n ke wo khaarjiyo’n ke raaste par gaamzan hai, wo bidati aur fitna-parwar hai, unse bache’n, Allah Ta’ala ham sab ko aese logo’n se mehfooz rakhe.

Saatwaa'n Mabhas: Hukmraan Ke Khilaaf Baghaawat Ke Liye Teen (3) Sharaaet Zaroori Hain

Ham ye baat pehle waazeh kar chuke hain ke hukmraan ke khilaaf mahez zulm aur fisq-o-fujoor ki bina par baghaawat karna jaaez nahi hai aur ye baat bhi waazeh rahe ke musalman haakim ke khilaaf baghaawat ke liye teen (3) sharaaet ka paaya jaana zaroori hai, jo ke fe'l, fail, aur haalaat ke mutaalliq hain, unki tafseel darj-e-zel hai:

Awwal: Fe'l Ke Liye Shart:

Hukmraan se aesa sareeh kufr saadir ho jise Allah Ta'ala ne kufr qaraar diya ho, neez uske kufr hone aur uske murtakib ke kaafir hone mein ikhtilaaf na ho. Masalan: ... nauzubillah ... Allah Ta'ala ya Rasool Allah ﷺ ki gustaakhi karna, ya deen-e-islam ke alaawa koi aur deen apnaana, shariyat-e-Ilaahi ko zulm qaraar dena, ya ye kehna ke islam asr-e-haazir ke liye mauzoo'n¹ deen nahi hai, ya isi tarah ki koi aur waazeh kufr waali baat kare.

Aap ﷺ ne haakim ke khilaaf baghaawat ke jawaaz ke liye sharaaet bayan karte hue farmaya: "Illa ke tum waazeh kufr dekho, tumhare paas us baare mein Allah Ta'ala ki jaanib se daleel bhi ho", is hadees ki takhreej aur sharah pehle guzar chuki hai.

Is bina par kisi haakim ke khilaaf aese kufriya amal ki bina par baghaawat nahi ki jaa sakti jis amal ke kufr hone mein ikhtilaaf ho. Masalan: Zakat ki adaaegi na karne par kufr ka hukm lagaana, ya wazaae² qawaneen ko Quran-o-Sunnat se kamtar jaante hue majboori samajh kar apnaya ya isi tarah ke deegar masaael jin ke kufr hone mein ikhtilaaf hai.

Duwaam: Faail Ke Liye Shart:

Kufriya kaam karte hue hukmraan koi taaweel, majboori ya shubha ka shikaar na ho. Jiski wajah se hukmraan par waeed waali nusoos laagu na ho. Is baare mein Farman-e-Baari Ta'ala hai:

¹ T: (مَوْزُوءٍ) Maqbool, pasandida, suitable, appropriate [RKT]

² T: (وَضْعِيع) Adna, neeche, ghatiya [RKT]

Aur Ham Kisi Ko Us Waqt Tak
Azaab Nahi Dete Jab tak (unki
jaanib) Rasool Na Bhej De'n.
Ibne Taimiya رحمہ اللہ kehte hain:

وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ تَبْعَثَ رَسُولًا.
(Surah-al-Isra: 15)

“Takfeer ka taalluq bhi waeed se hai, kufriya fe'l agar Rasool Allah ﷺ ki baat ko jhutlaane se taalluq rakhe, to aesa mumkin hai ke ye shakhs nau-muslim ho, ya uski parwarish ilm-o-Irfan se door kisi dehaat mein hui ho, to aesi soorat mein us shakhs par kufr ka hukm us waqt tak nahi lagega jab tak us par hujjat qaaem nahi ho jaati. Kyouнке aesa maumkin hai ke usne us baare mein Quran-o-Sunnat ke ahkaam na sune ho'n, ya sune to ho'n lekin uske yahaa'n paaya-suboot tak na pohonche ho'n. Ya uske zehen mein koi taaruz paeda hoga ya ho jiski wajah se usne un nusoos ki taaweel kardi, chaahe un tamaam umoor mein wo ghalati par bhi us par kufr ka hukm nahi lagega. Main isi liye har waqt bukhari-o-muslim ki us hadees ko zehen mein rakhta hoo'n jis mein ek (1) shakhs ne kaha tha: 'Main jab mar jaau'n to mujhe jalaa dena, meri raakh bana kar mujhe paani mein baha dena, kyouнке agar Allah Ta'ala ne mujhe pakad liya to wo mujhe aesa azaab dega ke jahaano'n mein kisi ko utna sakht azaab nahi diya hoga'. Uski wasiyyat ke mutaabiq amal kiya gaya. Allah Ta'ala ne usse poocha: 'Tumne aesa kyon kiya?' Us shakhs ne jawaab diya: 'Allah tere dar ki wajah se kiya'. To Allah Ta'ala use bakhsh dega”.

“Is hadees ke mutaabiq us shakhs ne Allah Ta'ala ki qudrat par shak kiya ke agar use raakh bana diya gaya to Allah Ta'ala use dobaara zinda nahi kar paaega, halaanke tamaam musalmano ke mutaabiq ye kufr hai. Lekin choonke wo shakhs jaahil tha, use ilm nahi tha aur saath mein Allah ki pakad ka dar bhi tha to us dar ki wajah se use maaf kar diya gaya. Is liye aese mujtahideen jo ke Rasool Allah ﷺ ki ittiba ke liye sar-tod koshish¹ karte hain aur usi ittiba ke liye kuch nusoos ki taaweel bhi kar jaate hain, un mujtahideen ka maafi par us shakhs se ziyaada haq banta hai”. (Majma' Fataawa: V3 P231)

¹ T: (سَر تَوَز كوشش) Intihaai koshish, bahut ziyaada mehnat [RKT]

Ye Ahle Sunnat wal Jamaat ka waeed se mutaalliq usool hai. Ahle Sunnat ka ye mauqif deegar khwaarij jaese waeedi, bidati giroho'n ke mauqif se alag hai.

Ye baat bhi yaqeeni hai ke haakim aese shubhaat aur taawilaat mein pad sakta hai jo deegar logo'n ke saamne pesh naa aae'n, kyouнке mumkin hai ke haakim ke haashiya-nasheen¹ ulama-e-soo ho'n, haakim ke aas-paas ke log baatil umoor ko accha bana kar dikhaae'n, ghalat cheez ke jaaez hone ki taaweel pesh kare'n aur haakim un par etemaad karte hue unke peeche lag jaae, aese waaqiaat sirf hamare daur mein hi nahi balke har daur mein hote hain, Allah Ta'ala hamara haami-o-naasir hai.

Basa-auqaat hukmraan ko awaam ke muqaable mein sharai uloom se ziyaada waaqfiyat nahi hoti, kyouнке hukmraan mulki umoor mein masroof hota hai aur aam taur par kher-khwaah log bhi unke aas-paas nahi hote khusoosan aaj-kal ke zamane mein.

To is liye kisi aami shakhs par kufr ka hukm lagaane ke liye jitni chaan-been ki zaroorat hoti hai hukmraan par kufr ka hukm lagaane ke liye usse kahee'n ziyaada chaan-been ki zaroorat hoti hai.

Suwam: Pehli Do (2) Sharte'n Poori Hone Ke Baad Haalaat Ke Mutaalliq Shart Do (2) Umoor Par Mushtamil Hai:

Maujooda haakim ko hataane ki salaahiyat ho, uske liye sharai buniyaadi usool daleel hai ke sharai ahkaam par amal istitaa-at ki soorat mein hota hai. Farman-e-Baari Ta'ala hai:

Allah Ta'ala Kisi Jaan Ko Uski
Istitaa-at Se Badh Kar Mukallaf
Nahi Banaata.

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

(Surah-al-Baqara: 286)

Aur Rasool Allah ﷺ ka farmaan hai: "Jab main tumhe'n kisi kaam ka hukm doo'n to us par apni istitaa-at ke mutaabiq amal karo". (Iski takhreej P52² par dekhe'n)

¹ T: (حاشيته نيشين) Paas baethne waale log [RKT]

² T: Ye Urdu pdf ka page number hai, is roman Pdf mein page number hoga 44 [RSB]

Hukmraan ko hataane se pehle ziyaada haalaat kharaab na ho'n, kyouнке kisi buraai ke khaatime ke liye ye bhi shart hai ke us buraai ke khaatime par usse bhi badi kharaabi roonuma na ho, ye amr bil maaroof aur nahee anil munkar ka bahut hi ahem usool hai. Is usool ke dalaal bhi bahut hain. Masalan:

Farmaan-e-Baari Ta'ala hai:

Ghaerullah Ko Pukaarne Waalo'n وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا
Ko Gaali Mat Do, Mabaada¹ Wo اللَّهُ عَدُوًّا بِغَيْرِ عِلْمٍ
Ziyaadati Karte Hue Jahaalat Ki
Bina Par Allah Ko Gaali De'n. (Surah-al-Anaam: 108)

Is aayat mein Allah Ta'ala ne maabudaan-e-baatila ki pooja karne waale logo'n ko bura-bhala kehne se roka hai ke us par usse bhi badi kharaabi paeda hoti hai ke wo ... nauzubillah ... Allah Ta'ala ko bad-zabaani ka nishaana banaaenge.

Ye bhi ek (1) buniyaadi usool hai ke agar kisi buraai ko rokne ki wajahse musalmano ka nuqsan ho to us buraai ko rokne ke liye musalmano ki ijaazat zaroori hai. Lihaaza agar musalman uski ijaazat na de'n aur use pasand na kare'n to phir aesi soorat mein buraai ko rokna dar-haqeeqat musalmano ko takleef dene aur un par ziyaadati ke mutaraadif hoga.

Chunache Shaikh Abdul Aziz bin Baaz رحمته الله kehte hain:

“Obaada bin Saamit رحمته الله kehte hain ke: Ham ne Rasool Allah ﷺ ke haath par baeyat ki, ke ham khush ho'n ya naaraaz, aasaani ho ya tangi, ya ham par kisi aur ko tarjeeb bhi di jaa rahi ho tab bhi ham aap ki baat sunenge aur itaa-at karenge, neez hukmraano'n se qiyaadat cheenne ki koshish bhi karenge, magar ye ke ham bilkul waazeh taur par kufr-e-akbar dekh le'n, jiske baare mein hamare paas Allah Ta'ala ki jaanib se daleel ho". (Ye mukammal hadees P22² par dekhe'n)

Yahan se ye maaloom hota hai ke hukmraano se qiyaadat

¹ T: (مَيَّادَا) Khuda na kare, khuda-na-khwaasta, aisa na ho ke [RKT]

² T: Ye Urdu pdf ka page number hai, is roman Pdf mein page number hoga 20 [RSB]

cheenne ki koshish ya unke khilaaf baghaawat us waqt tak jaez nahi hai jab tak waazeh kufr na dekh le'n jiske baare mein Allah Ta'ala ki taraf se waazeh daleel ho. Uski wajah ye hai ke hukmraano ke khilaaf baghaawat karne se sangeen qism ke nuqsanaat hote hain. Aman-o-amaan khatam ho jaata hai, huqoq paamaal hote hain, baghaawat mein zaalimo'n ko rokna mumkin nahi rehta hai aur na hi mazloom ki madad ho sakti hai, raaste par aman nahi rehte, hukmraano'n ke khilaaf baghaawat karne se azeem fasaad aur shar bapaa hota hai.

Albatta agar musalmano ko hukmraan mein sareeh kufr nazar aae jiske baare mein unke paas Allah Ta'ala ki taraf se daleel ho to phir aese hukmraan ke khilaaf baghawwat us waqt jaez hai jab unke paas hukmraan ko hataane ki taaqat ho, lekin agar quwwat na ho to phir baghaawat jaez nahi hai. Ya phir quwwat to ho lekin baghaawat ki bina par nuqsanaat pehle se bhi ziyaada ho'n to mafaad-e-aamma ko madde nazar rakhte hue baghaawat karna jaez nahi hai.

Ye ek (1) sharai qaaeda hai jis par tamaam ka ijma hai ke: Kisi choti buraai ka khaatima badi buraai se karna jaez nahi hai, balke buraai ko jad se ukhaadna ya uske asaraat kam se kam karna waajib hai.

Is liye kisi chote shark-o-bade shar se khatam karna tamaam musalmano ke ijmaa ke mutaabiq jaez nahi hai. Chunache agar kufr karne waale hukmraan ko hataane ki koshish karne waala giroh itni taaqat ka haamil hai ke hukmraan ko hataa kar doosra accha haakim laa sakta hai, neez us poore amal ke dauraan musalmano ko koi nuqsan aur gazand¹ nahi pohonchta to us mein koi harj nahi hai. Lekin agar baghaawat karne se bahut ziyaad nuqsan hoga, aman barbaad ho jaeega, logo'n par zulm hoga, maasoom logo'n ka khoon raaegaa'n hoga to ye jaez nahi hai.

Balke acche kaamo'n mein haakim-e-waqt ki itaa-at aur sabr se kaam lena waajib hai. Haakim-e-waqt ki khair-khwaahi kare'n, unke liye bhalaai ki dua'e'n kare'n, buraaiyo'n ke khaatime ya un mein kami laane ke liye bharpoor koshish kare'n aur musbat sargarmiyaa'n amal

¹ T: (گزند) Dukh, takleef, ranj, musibat, sadma, ghaata, khasaara [RKT]

mein laae'n.

Isi tariqa aur saliqe ko apnaana waajib hai, kyunke usse musalmano ke mafaad-e-aamma mehfooz rahenge, neez us tariqa mein manfi umoor kam hain jabke musbat umoor ziyaada hain. Neez, is tarah musalmano ko bade nuqsan aur khasaare se tahaffuz haasil hoga. (Majma' Fataawa Bin Baaz: V8 P203)

Isi tarah Shaikh Ibne Uthaimen رحمته الله kaafir hukmraan ke khilaaf baghaawat ke mutaalliq guftagu karte hue kehte hain:

“Agar hamare paas hukmraan ko hataane ki taaqat ho us waqt ham baghaawat karenge aur agar taaqat nahi hai to hame'n baghaawat karne ki koi zaroorat nahi. Kyunke tamaam ke tamaam sharai ahkamaat qudrat, taaqat, aur istitaa-at ke saath munsalik hain”

“Phir agar ham baghaawat kar de'n to baghaawat karne par pehle se bhi ziyaada nuqsanaat aur fasaad phael sakta hai, kyunke agar baghaawat ke baad bhi tasallut hukmraan ke paas hi rehta hai to hame'n pehle se ziyaada zillat bardaasht karni padegi aur hukmraan pehle se bada sar phira aur kaafir ban jaaega”.

“To un masaael ke liye khoob soch-o-bichaar ki zaroorat hoti hai. Sharai ahkaam ko aql se jode'n, un umoor mein jabaat se kaam mat le'n, kisi bhi kaam ke liye ubhaar ne par hame'n jabaat ki zaroorat hoti hai, isi tarah aql-o-shariyat ki bhi zaroorat hoti hai ke kahee'n hame'n ye jabaat tabaahi tak na pohoncha de'n”. (Liqaa-ul-Baab-ul-Maftooh: 51 Sawaal Number 1222)

Is masle ke mutalliq ahle ilm ki saer-haasil¹ guftagu maujood hai.

Yaha'n par ye baat bhi samajhna zaroori hai ke buraai ke khaatime ke liye aam taur par ye samajh liya jaata hai ke buraai se rokne par maujooda kharabiyo'n se ziyaada kharabiyaa'n paeda nahi hongi. Lekin haqeeqat aese nahi hai, chunache mahez samajhna hi kaafi nahi balke yaqeen hona zaroor amr hai. Iski wajah ye hai ke buraai se rokne waala

¹ T: (سیر حاصل) Tasalli-bakhsh, itminaan-bakhsh, mufeed, faaedamand [RKT]

agar nataaej se naa-balad¹ ho to muamalaat mazeed bigad jaate hain. Chunache pehle se ziyaada kharabiyaa’n roonuma hoti hain, khusoosi taur par agar buraai ka taalluq hukmraan ki zaat se ho aur buraai khatam karne ka andaaz baghaawat apnaya jaae to usse maasoom jaane’n zaaya hoti hai, khoon-kharaaba hota hai aur intishaar phaelta hai.

Isi tarah is baat ka khayaal rakhna bhi zaroori hai ke pehle jitni bhi khurooj aur baghaawat ki thereeke’n chali thee’n hatta ke wo tehreeke’n bhi jin ki wajah se hukmraan ka saabit-shuda yaqeeni kufr bhi tha unse bhi mahez shar-o-fasaad hi paeda hua. Iski wazaahat aur tafsilaat doosre baab mein aaengi. Halaanke us waqt ke khaarjiyo’n ke paas bhi wohi aslahi hota tha jo haakim ke paas hota hai, kyoumke us waqt aslahi talwaar, nezah aur teer se ziyada nahi hota tha. Isi tarah jung ke liye sawaari bhi ghode, oont, ya khachar hua karte the.

Lekin is waqt soorat-e-haal bilkul mukhtalif hai, aslahe ki nauhiyyat² aur miqdaar mukhtalif hai. Aslahe mein us waqt jungi jahaaz, missile, tank aur deegar jadeed jungi aalaat hain. Ye cheeze’n sirf hukmato’n aur mulki qiyaadat ke paas hi hote hain. Baaghi unhe’n apni mamlakat mein rakh hi nahi sakte, isse ye baat mazeed pukhta ho jaati hai ke baghaawat asr-e-haazir mein kaamyaaab ho hi nahi sakti aur zameeni haqaaeq bhi uski taa’eed karte hain, jaise ke is kitaab ke doosre baab mein zikr hoga.

Is mein ye baat bhi shaamil kare’n ke aaj-kal istemaal hone waale aslahe ki tabaahi aur asaraat maazi mein istemaal hone waale aslahe aur tabaahi se yaksar mukhtalif hai. Lihaaza aaj-kal baghaawat ki jitni bhi tehreeke’n hain un se pur-aman rehne waale musalmano ka nuqsan bahut ziyaada hota hai. Wallahu Musta-aan

Shaikh Ibne Uthaimen رحمۃ اللہ علیہ kaafir hukmraan ke khilaaf baghaawat ke mutaalliq guftagu karte hue kehte hain: “Agar ham hukmraan ke khilaaf baghaawat kar de’n to uska kya faaeda hoga? Ham baghaawat

¹ T: (نا بَلَد) Na-jaanne waala, naa-aashna, naa-waaqif, laa-ilm, gawaar, anjaan [RKT]

² T: (نَوَیِّت) Soorat-e-haal, kaifiyat, haalat [RKT]

karenge bawarchi khaane se chori utha kar aur hukmraan ke paas tanko'n aur rush-fire-guno'n ka zakheera hai! Koi faaeda nahi hoga, balke iska matlab ye hoga ke ham baghaawat apne aapko qatl karwaane ke liye karte hain". (Sharah Riyaz us Saaliheen: V4 P515)

Paanchwee'n Fasl: Khwaarij Ke Shubhaat Ke Mutaalliq Ahem Mabaahis

Pehla Mabhas: Do (2) Baato'n Mein Kamzor Farq 'الحكم بغير ما انزل الله' Ke Tahat Chand Masaael Ka Faesla Wazaee Qawaneen Ke Tahat Kiya Jaae Ya Mukammal Qaanoon Hi Shariyat Se Hat Kar Banaya Jaae.

Koi Haakim 'بغير ما انزل الله' ke tahat ek-do (1-2) muaamale mein faesla karde lekin hukmraan ka buniyaadi qaanoon-e-shariyat hi ho to phir aesi soorat ye amal maasiyat ke zumre mein aae, lekin agar poora qaanoon hi shariyat se hat kar banaya gaya ho to phir us par kufr-e-akbar ka hukm lage ga aur un dono soorato'n mein farq karna haqeeqat mein naqaabil-e-etemaad tafreeq hai. Ye tafreeq Ahle Sunnat ke gunahgaaro'n se mutaalliq usool se mutasaadim hai wo usool ye hai ke: Gunaaho'n ka irtikaab usi waqt kuf rtak pohonchta hai jab insaan gunaaho'n ko jaaez samajhne lage.

Kyounke un do (2) logo'n mein kya farq hoga jin mein se ek (1) shakhs chand ek (1) muaamalo'n mein 'بغير ما انزل الله' ke faesla kare aur doosra shakhs hamesha hi 'بغير ما انزل الله' ke mutaabiq faesle kare lekin dono hi use jaaez na samjhe'n balke Kitaab-o-Sunnat ki baala-dasti hi unke imaan ka hissa ho?

Isi tarah agar do (2) aadmiyo'n ko tasawwur mein laae'n un mein se ek (1) ka qaanoon-e-sharai hai aur doosre ka qaanoon ghaer-sharai hai, lekin pehle shakhs ke paas jab bhi koi faesla aata hai to us mein 'بغير ما انزل الله' ke faesla karta hai, jabke doosra shakhs apne ghaer-sharai qaanoon ke mutaabiq faesle karta hai to kya un dono mein koi farq hoga?

Kya dono mein farq ke liye ye keht sakte hain ke pehle shakhs ne qaanoon ko sharai to banaya hai lekin usko laagu nahi kiya, to ab uske us amal se hukm mein koi farq aaega?

Agar uske jawaab mein koi kehne waala kahe: Dono hi kaafir hain, kyounke dono mein se koi bhi shariyat ke mutaabiq amal nahi kar raha dono hi baghaer 'بغير ما انزل الله' ke faesle karte hain.

To uske jawaab mein ham kahenge: To phir sabse pehle jo qaanoon banaya gaya hai wohi baaqi nahi rehta. Kyouнке aap ne kaha tha ke dastoor agar Kitaab-o-Sunnat na hot to banda kaafir ho jaata hai, aap ne aese shakhs (jiska dastoor sharai nahi) aur jiska dastoor sharai hai unke darmiyaan jo farq kiya tha wo bhi kal-adm¹ ho jaata hai.

Phir ye bhi kaha jaaega ke: “الحكم بغير ما انزل الله” ke kufr hone ke liye kya zaabta hoga? Kya ek (1) do (2) faeslo’n ya usse ziyaada faeslo’n mein ghaer-sharai qawaneen ke mutaabiq muaamala nimata dena kufr hoga yak ab kufr hoga?!!

Is tafseel se aap kos amajh aagaya hoga ke ibtidaai soorat mein tafreeq kitni kamzor aur bodi hai, neez, ye tafreeq Ahle Sunnat ke usool-o-zawaabit se mel nahi khaati. Kyouнке aesa koi zaabta hi nahi hai ke jisse kam-az-kam faeslo’n ki taadaad muaiyyan ho sake. Haa’n agar zaabta hai bhi sahi to wo Ahle Sunnat ke paas hai ke jab insaan ‘بغير ما انزل الله’ ke saath faesle karna hi saheeh samjhe aur Kitaab-o-Sunnat ka inkaar kar de.

Ahle Sunnat ka ye zaabta hai ke: “Jo amal kufr hai uski thodi ya ziyaada miqdaar mein koi farq nahi aur jo amal kufr nahi hai uski thodi ya ziyaada miqdaar mein bhi farq nahi hai”.

Iski ek (1) misaal hudood mein bhi aati hai ke qaabil-e-hadd gunaah ke takraar se saza mein koi farq paeda nahi hota, chunache jo shakhs kai baar zina kar le aur us par zina ki hadd na lagi ho to use ek (1) baar hi zina ki hadd lagegi, zina ki taadaad nahi dekhi jaaegi, yehi amal deegar tamaam hudood mein laagu hoga, kyouнке hadd zina ke liye muqarrar ki gai hai uski taadaad ke liye nahi. Bilkul usi tarah muaamala aese gunaaho’n ke saath hoga jiski saza qatl hai, aese gunaaho’n ki taadaad ya takraar ko nahi dekha jaaega.

Chunache Ibne Taimiya رحمه الله kehte hain:

“Khoon raaegaa’n qaraar dene waale gunahgaar ka irtikaab taadaad kam ho ya ziyaada usse koi farq nahi padta, chaahe us gunaah ki

¹ T: (كالدّم) Khatam, fana, mansookh [RKT]

nauviyyat sangeen ho ya maamooli, (itna zaroori hai ke us gunaah ke irtikaab par khoon raaegaa'n ho sakta hai). To us par qatl jaez hoga, chaahe us gunaah ka taalluq qaul se ho ya fe'l se. Masalan: Koi murtad ho jaae, shaadi-shuda shaksh zina karle, ya muhaaraba (dahshat-gardi) mein mulawwis ho ya koi aur usi tarah ka gunaah karle, usooli taur par yehi qaaeda kulliya hai”.

“Lihaaza agar koi shakhs ye samajhta hai ke kuch aqwaal aur afaal aese hain agar unki miqdaar ziyaada ho to phir qatl jaez hai lekin agar maamooli ho to qatl jaez nahi, to ye be-buniyaad aur usoolo'n se mutasaadim¹ baat hai, ye baat mustaqil taur par daleel ki mohtaaj aur aesi koi daleel nahi hai jis mein kasrat-e-gunaah ki bina par qatl ka hukm ho aur qillat ki bina par qatl karne ki ijaazat na ho”. (As-Saarim-ul-Maslool: V2 P176)

Isi tarah ek (1) aur muqaam par kehte hain:

“Hudood ka nifaaz gunaah par hota hai, gunaah ki miqdaar par nahi. Yehi wajah hai ke thodi ya ziyaada cheez chori ki jaae hadd laagu hogi. Sharab-noshi thodi ho ya ziyaada hadd har haal mein laagu hogi. Kyouнке hadd laagu hone ke liye gunaah hona zaroori hai uski miqdaar ko nahi dekha jaata. Chunache agar thodi ya ziyaada miqdaar mein koi farq nahi hai to phir ek (1) ya takraar-e-gunaah² mein bhi farq nahi hoga. Kyouнке gunaah ek (1) baar ho ya ziyaada, har do-soorat mein gunaah hi rehta hai aur hadd gunaah par laagu hoti hai miqdaar par nahi”. (Majma' Fataawa: V32 P345)

Is bina par ham kehte hain ke ‘الحكم بغير ما انزل الله’ ke masle mein kufr us waqt hota hai jab ‘الحكم بغير ما انزل الله’ ko mutlaqan halaal samajhe'n aur ‘ما انزل الله’ ka sareeh inkaar kar de'n aur agar ‘الحكم بغير ما انزل الله’ ko haraam samjhe'n us par gunaah ka nazariya bhi rakhe'n to ye kufr nahi hai.

Lihaaza ek (1) ya do (2) maslo'n mein ‘الحكم بغير ما انزل الله’ meyaar nahi hain, na hi ‘غير ما انزل الله’ Ko dastoor mein shaami Ikarna meyaar hai.

¹ T: (مُتَصَادِم) Ghair-muwaafiq, takra jaane waala [RKT]

² T: (تَكَرَّارٌ) Baar baar gunah karna, gunah dohraana [RSB]

Balke meyaar ye hai ke 'الحكم بغير ما انزل الله' ko halaal samjhe.

Ye bhi mumkin hai ke kuch log ek (1) ya do (2) maslo'n mein 'الحكم بغير ما انزل الله' aur saare dastoor ke wazaee hone par jo farq pehle bayan kiya gaya hai us mein Ibn-e-Qaiyyim رَحْمَةُ اللهِ عَلَيْه ki is baat ko daleel banaae'n. Ibn-e-Qaiyyim رَحْمَةُ اللهِ عَلَيْه kehte hain: "Sahih baat ye hai ke 'الحكم بغير ما انزل الله' mein kufr-e-asghar bhi hai aur akbar bhi hai uska taayyun haakim ki soorat-e-haal ke mutaabiq hota hai, chunache agar haakim ye nazariya rakhe ke us masle mein 'الحكم بغير ما انزل الله' waajib hai, lekin wo uske mutaabiq faesle nahi karta aur wo ye samajhta hai ke 'بما انزل الله' ke mutaabiq faesla na karke main saza ka mustahiq thehra hoo'n to ye kufr-e-asghar hai aur agar wo ye samajhta hai ke is masle mein 'بما انزل الله' ke mutaabiq faesla karna waajib nahi hai balke use ikhtiyaar haasil hai ke wazaee (وضعی) qawaneen ke mutaabiq faesla kare ya sharai qawaneen ke mutaabiq, saath mein use sharai qawaneen ke mutaalliq ye bhi yaqeen ho ke ye Allah Ta'ala ka faesla hai lekin phir bhi wo unke mutaabiq faesla nahi karta to phir ye kufr-e-akbar hai. Albatta agar use saharai qanoon ka ilm nahi hai ya use samajhne mein ghalati lagi hai to phir uska hukm khatakaroo'n waala hoga". (Madaarij us Saalikeen: V1 P336)

Unh'en is ibaat ko samajhne mein ye ghalati lagi ke Ibn-e-Qaiyyim رَحْمَةُ اللهِ عَلَيْه yaha'n 'is masle' ka keh kar ye mruaad le rahe hain jab aese masaael ki taadaad ziyaada hogi to tab kufr-e-akbar ban jaaega, halaanke ye ghalat hai. Kyouнке Ibn-e-Qaiyyim رَحْمَةُ اللهِ عَلَيْه is jagah par aese haakim ka hukm bayan kar rahe hain jo 'بغير ما انزل الله' ke mutaabiq faesle saadir karta hai, hlaanke use mutaalliq masaael mein Allah Ta'ala ke faeslo'n ka ilm hai, wo Allah Ta'ala ke faeslo'n se naa-balad nahi hai, unho'n ne ye baat is liye ki ke aesa haakim 'بغير ما انزل الله' qasdan ke mutaabiq faesle kar raha hai.

Hamari is saari guftagu ka ye matlab nahi hai ke koi bhi ahle ilm mukammal dastoor ke wazaee hone par kufr ka fatwa nahi lagaata, ya ham in kufr ke fatwe lagaane waalo'n ko ... nauzubillah ... gumraah kahe'n, ye hargiz maqsood nahi hai, hamara maqsad sirf ye hai ke ibtida mein zikr-shuda masle mein tafreeq kamzor hai. Neez ye tafreeq Ahle Sunnat ke usoolo'n se mel nahi khaati. Chunache aesi soorat-e-

haal mein yaane jab kisi masle ke mutaalliq tanaaza paeda ho to Kitaab-o-Sunnat hi harf-e-aakhir qaraar paate hani aur Ijma-e-Ummat hi aakhri sahaara hote hain.

Iske saath-saath ye baat bhi shaamil kare'n ke jo muaasir¹ ahle ilm mukammal taur par qawaneen wazaee hone ki soorat mein kufr ka fatwa dete hain unho'n ne is masle ko aese masaael mein shaamil nahi kiya jin par ijma ho chuka hai aur ab uski mukhaalifat jaaez nahi hai. Muaasir khaarji isi baat ka daawa karte hain (yaane wo ijma ke daawedaar hain) chunache muaasir ahle ilm is masle mein apne mukhalifeen ko murjai² nahi kehte, balke unho'n ne ye kaha hai ke ye masla kufriya masaael mein se mukhtalif-feeh masla hai. Bilkul usi tarah jaese namaz chodne aur zakat na dene ki soorat mein kufr ke mutaalliq ikhtilaaf hai. Isi tarah khaarjiyo'n ke hukm mein bhi ikhtilaaf hai, yehi wajah hai ke un masaael ke jawaab haasil karne ke liye ye ahle ilm fareeq-e-mukhaalif se rujoo karne ki baat karte hain, jaese ke Shaikh Ibne Uthaimen رحمته الله is masle mein Shaikh Bin Baaz aur Albani رحمته الله -o-deegar se rujoo karne ka kehte the. (Kuwait se jaari hone waale majalla 'Al Furqan' mein ye cheez maujood hai. Balke isse badh kar ye hai ke Shaikh IBne Uthaimen رحمته الله ne is masle ke mutaalliq Shaikh Albani رحمته الله ka risaala apni masjid mein sharah ke saath talaba ko padhaya bhi hai aur phir use Shaikh Ibne Uthaimen ke taalluqaat ke saath Ibne Baaz رحمته الله ki ijaazat se nashr bhi kiya gaya hai, uska unwaan hai: 'فتنة التكفير')

Yehi wajah hai ke Shaikh Ibne Uthaimen رحمته الله is masle mein apne mauqif ko bayan karte hue kehte hain: "Mujhe aesa mehsoos hota hai", "isi tarah", "mujhe lagta hai ke". Ya isi tarah ki deegar ibaarate'n istemaal karte hue nazar aate hain. Shaikh Ibne Uthaimen رحمته الله ke mauqif par jo ahle ilm hain wo bhi usi tarah ki ibaarate'n istemaal karte hain aur ye baat waazeh hai ke aesi ibaarate'n ijmaai masaael mein nahi kahi jaatee'n, ya muttafaqa aqdi masaael mein unka istemaal rawaa nahi hai.

Is baare mein ye bhi kha jaa sakta hai ke: Shaikh Ibne Uthaimen رحمته الله ne

¹ T: (مُعَايِر) Ek (1) hi zamaane ka, apne zamaane ka, ham zamaana [RKT]

² T: (مُرَجِيَّة) (مُرَجِيَّة) Aesa fiqa jiska aqeeda hai ke imaan ka taalluq sirf aqeede se hai amal se nahi waghaera [RSB]

shariyat mukhaalif qaanoon-saazi ko mustaqil kufr qaraar nahi diya, balke use is baat ki daleel qaraar diya hai ke haakim wazaee qawaneen ko sharai qawaneen par tarjeeh de raha hai, to isse maaloom hota hai ke Shaikh Ibne Uthaimeen رحمته الله aur unke ham-mauqif ahle ilm ke nazdeek ‘الحكم بغير ما انزل الله’ ke masle mein insaan usi waqt kaafir hota hai jab wo Allah Ta'ala ke hukm par wazaee qawaneen ko afzal samjhe ya wazaee qawaneen se faesle jaaez samjhe ya sharai qawaneen ka sire se inkaar karde. Aur yehi baat Ahle Sunnat bhi kehte hain. Isse ye bhi maaloom hota hai ke muaasir Ulama-e-Ahle Sunnat ek (1) hi mashrab se ilm haasil karte hain jo ke gumraah logo'n ke mashrab se alag-thalag hai.

Aese hi ye bhi kaha jaa sakta hai ke: Ye masla ziyaada se ziyaada is mein ye keh sakte hain ke ye ikhtilaafi masla hai. Lihaaza is masle ki bina par kisi bhi haakim ke khilaaf khurooj ya baghaawat jaaez nahi. Kyounke hukmraan ke khilaaf khurooj aur baghaawat usi soorat mein jaaez hai jab kufr bilkul waazeh ho uske kufr hone mein koi do (2) raae na ho, us mein kisi qism ka shubha ya taaweel na ho, yehi muraad hai Rasool Allah ﷺ ke is farman se: “Illa ke tum waazeh kufr dekho, tumhare paas us baare mein Allah Ta'ala ki jaanib se waazeh daleel bhi ho”.

Doosra Mabhas: Ahle Sunnat Ke Yahaa'n Is Masle Mein Zaabta Ye Hai Ke Waazeh Lafzo'n Mein Bol Kar Ya Likh Kar Haakim Kahe, Mahez Amal Kaafi Nahi Hai

Ahle Sunnat wal Jamaat us waqt tak kisi ko gunaaho'n ki wajah se kaafir nahi kehte jab tak koi gunaaho'n ko apne liye halaal na samajh le. (Iske liye Sharai istilaahaat mein 'istihlaal' ka Ifaz istemaal hota hai. Aage tarjume mein 'istihlaal' ka lafz istemaal ho to uska yehi matlab aur mafhoom liya jaae - Mutarjim)

Doosri taraf khwaarij aur motazali fikr ke haamil afraad kabira gunaaho'n ki wajah se musalman par kaafir hone ka hukm laga dete hain. Is masle mein Ahle Sunnat wal Jamaat ke dalaael aqeede ki kitaabo'n mein tafseel se zikr kiye gae hain. Is mabhas mein ham gunaaho'n ko halaal samajhne ke maane bayan karenge ke Ahle Sunnat ke yahaa'n ye kab hota hai aur uska zaabta¹ kya hai.

Ye mbaat musallama hai ke jis kaam ke haraam hone par sab ka ijma ho chuka ho use halaal samajhne waala kaafir aur Allah aur uske Rasool ki mukhaalifat karne waala hai.

Shaikh-ul-Islam Ibne Taimiya رحمہ اللہ kehte hain: "Rasool Allah ﷺ ko gaali dene waale ka kufr istihlaal² ki bina par ho to uska matlab ye nikalta hai ke ... naazubillah ... Rasool Allah ﷺ ko gaali dena jaaez hai". (As Saarim-ul-Masloom: V1 P516)

Aur istihlaal ye hai ke kisi haraam cheez ko halaal samajhna.

Phir choonke istihlaal ka taalluq dil se aur dil ki baat kisi ke ilm mein nahi aasakti is liye kisi gunaah ka irtikaab istihlaal ki daleel nahi ban sakta. Chaahe banda us gunaah par israar hi kyon na kare, dil ki baat usi waqt maaloom hogi jab gunaah ko halaal samajhne waala shakhs khud bayan karega aur bayan do (2) andaaze se hi ho sakta hai:

Bol kar: Masalan ye keh de ke ye cheez halaal hai.

Likh kar: Masalan apna nazariya aur mauqif thereer mein le aae, ya

¹ T: (ضابطه) Qaaeda, usool, qanoon [RKT]

² T: (إستihلال) Zor de kar kehna, emphasis [RKT]

aesi hi koi baat kare jis mein kisi qism ka shaaeba na ho.

Chunache Ibne Taimiya رحمۃ اللہ علیہ kehte hain: “Ham ne pehle jo ahadees aur aasaar zikr kiye hain un mein waazeh dalaael maujood hain ke sirf Allah Ta'ala ya Rasool Allah ﷺ ko takleef pohonchana hi kufr hai, us mein is baat ko madde-nazar nahi rakha jaaega ke takleef pohonchaane waale ka nazariya kufriya tha ya nahi! Lihaaza hame’n yaha’n par dobaara baat dohraane ki zaroorat hi nahi hai. Balke haqeeqat to ye hai ke un dalaael mein waazeh baat maujood hai ke jo shakhs bhi gaali de ya gustaakhi kare to wo kaafir hai. Aur Uske kaafir hone ki wajah se uska qatl halaal ho chuka hai, uski ek (1) daleel ye bhi banti hai ke agar qatl halaal hone ka sabab ye nazariya ho ke ... nauzubillah ... nabi ko gaali dena halaal hai to us waqt tak us shakhs ko kaafir qaraar dena aur qatl karna jaez nahi hoga jab tak ye nazariye dalaael se itne thos andaaz se saabit na ho jae jisse kisi ka qatl karna halaal ho sakta ho”. (As Saarim-ul-Masloom: V3 P964)

Ab yaha’n par Imam Ibne Taimiya رحمۃ اللہ علیہ ne Allah Ta'ala aur Rasool Allah ﷺ ko gaali dena use halaal samajhne ki daleel shumaar nahi kiya, halaanke gaali dena bahut hi sangeen aur khatarnaak jurm hai, phir ye bhi batlaaya ke istihlaal ka ilm usi waqt hoga jab wo ikhtiyaar taur par aesa (eteraafi) kaam kare jis mein Allah aur uske rasool ko gaali dena shaamil na ho. Asal mein yaha’n Ibne Taimiya رحمۃ اللہ علیہ un logo’n par radd karna chahte hain jo Allah aur uske Rasool ko gaali dene waale par kufr ka fatwa usi waqt lagaate hain jab gaali dene waala istihlaal ka qaael ho. Halaanke Allah aur Rasool Allah ﷺ ko gaali dene waale ka kufr dalaael se saabit ho chuka hai us mein istihlaal ya ghaer-istihlaal ki koi qaed nahi hai. Bas itna hai ke gaali dene waala apne ikhtiyaar se gaali de us par kisi ne jabr na kiya ho.

Yehi wajah hai ke Ahle Sunnat wal Jamaat gunahgaaro’n aur maasiyat ka irtikaab karne waalo’n par mahez fe’l-e-gunaah ki wajah se kufr ka fatwa nahi lagate. Kyouнке kisi kaam par amal uske istihlaal ki daleel nahi ban sakta. Mahez fe’l-e-gunaah par kufr ka fatwa khaarji logo’n ka kaam hai.

Allah Ta'ala ka farman hai:

Unho'n Ne Apne Aalimo'n Aur Darwesho'n Ko Allah Ke Siwa Apna Rabb Bana Liya Aur Maseeh Ibne Maryam Ko Bhi. Halaanke Unhe'n Hukm Ye Diya Gaya Tha Ke Ek (1) Allah Ke Siwa Kisi Ki Ibaadat Na Kare'n Jiske Siwa Koi Ilaah Nahi. Allah Ta'ala Un Cheezo'n Se Paak Hai Jo Wo Shareek Thehraate Hain.

اتَّخَذُوا أَحْبَارَهُمْ وَرُهَبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ
وَالْمَسِيحَ ابْنَ مَرْيَمَ ۚ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ
وَاحِدًا ۚ لَا إِلَهَ إِلَّا هُوَ سُبْحَنَهُ عَمَّا يُشْرِكُونَ.

(Surah-at-Tauba: 31)

Iski tafseer mein Adi bin Haatim رضي الله عنه ka waaqia hai ke wo kehte hain: “Main Rasool Allah ﷺ ke paas aaya to mere gale mein sone ki saleeb latki hui thi. To Aap ﷺ ne farmaya: “Adi! Apne gale mein se ye buth utaar do”. Phir maine Aap ﷺ ko Surah-at-Tauba mein se ye aayat: “Unho'n Ne Apne Aalimo'n Aur Darwesho'n Ko Allah Ke Siwa Apna Rabb Bana Liya” (Surah-at-Tauba: 31) padhte hue suna aur Aap ﷺ ne farmaya: Ahle Kitaab apne paadriyo'n ki ibaadat to nahi karte the, lekin paadri jin cheezo'n ko halaal qaraar dete use halaal samajhte aur jis cheez ko wo haraam qaraar dete us cheez ko wo haraam samajhte the. (Tirmizi: 3095; Sunan Kubra Bayhaqi: V10 P198 aur deegar ne riwayat kiya hai, ise Albani ne Sahih Tirmizi: 2471 mein ise Hasan qarar diya)

To Aap ﷺ ne farmaya: “Yaane halaal samajhte the”, matlab ye hai ke wo paadriyo'n ki halaal-karda cheezo'n ko halaal samajhne ka aqeeda rakhte the aur use deen ka hissa samajhte, yehi wajah hai ke Allah Ta'ala ne unki is aadat ko ye kaha ke wo apne paadriyo'n ko Rabb ka darja dete hain, iski wajah yehi thi ke kisi cheez ko halaal ya haraam qaraar dena Allah Ta'ala ka haq hai, to isse maaloom hota hai ke un isaiyo'n ki jaanib se haraam kaamo'n ko halaal samajhna mahez amali gunaah nahi tha, balke nazariyaati gunaha tha aur usi nazariyaati gunaah ki bina par wo kufr aur shirk tak pohonche.

Ibne Taimiya رحمته الله kehte hain: “Jin logo'n ne apne paadriyo'n aur raahibo'n ko Rabb ka darja dete hue unki halaal-o-haram ke ahkaam

mein paerawi ki ye amal do (2) tarah ho sakta hai:”

① “Unhe’n ilm ho ke paadriyo’n aur raahibo’n ki jaanib se bayaan-karda hukm deen-e-Ilaahi ko tabdeel karne ke mutaraadif hai, lekin phir bhi wo apne raahibo’n ki baat maante hain aur unke naqsh-e-qadam par chalte hue Allah Ta’ala ke haraam-karda umoor ko halaal aur halaal-karda umoor ko haraam jaante hain. Halaanke unhe’n ye bh ilm tha ke ye umoor rasoolo’n ke laae hue deen se mutasaadim hain iske baawujood unho’n ne us par amal kiya to ye kufr hai. Allah Ta’ala aur Rasool Allah ﷺ ne unke is amal ko shirk qaraar diya, agarche wo unke saamne ruku sajde nahi karte the, lekin phir bhi unka ye amal shirk hai. Is liye har wo shakhs jise ye ilm ho jaae ke falaa’n ki baat deen se mutasaadim hai, lekin phir bhi wo deen se mutasaadim baato’n ko dil se lagaata hai unhi par amal-paera hota hai Allah aur uske Rasool ki baato’n ko nahi manta to wo bhi unhi ahle kitaab ki tarah mushrik hoga”.

② “Doosri soorat ye hai ke: Unka nazariya aur aqeeda ye ho ke wo Allah Ta’ala ki jaanib se haraam-karda cheezo’n ko haraam samajhte hain, halaal cheezo’n ko halaal samajhte hain (Yaha’n musannif ne arbi nuskhe ki ghalati ki jaanib ishaara kiya, to tarjuma usi etebaar se kiya hai jaese unho’n ne rehnumaai ki hai. Mutarjim) lekin phir bhi gunaah kar irtikaab karta hai jaese ke aaj-kal kuch musalmaan gunaaho’n ka irtikaab kar lete hain aur unhe’n ye maaloom hota hai ke ye gunaah hai, to unka hukm bhi deegar gunahgaaro’n jaesa hoga”. (Majma’ Fataawa: V7 P70)

Isi tarah Abu Bakr Ibnul Arabi رحمه الله kehte hain: “Kisi mushrik ki itaa-at ki wajah se koi momin usi waqt mushrik hota hai jab mushrik ki itaa-at apne aqeede mein shaamil kar le. Lekin agar sirf amali taur par mushrik ki baat maane lekin aqeede mein mushrik ki itaa-at ko shaamil na kare, balke uska aqeeda saheeh ho to phir wo sirf gunahgaar hai, khoob samajh le’n”. (Tafseer Qurtubi: V7 P78)

Isse ye maaloom hota hai ke istihlaal ka matlab ye hai ke kisi cheez ke jaaez hone ka aqeeda rakhe’n aur aqeeda ya nazariya bol kar batlaane se maaloom hota hai ke mahez amal se nahi chaahe amal mein israar aur dawaam hi kyoun na paaya jaae, albatta agar koi amal

ba-zaat-e-khud kufr ho. Masalan: Buth ko sajda karna, Quran-e-Majeed ki gustaakhi karna, Allah aur uske Rasool ko gaali dene aur isi tarah ke deegar umoor mein istihlaal nahi dekha jaaega.

Shaikh Ibne Uthaimeen istihlaal ke baare mein zaabta bayaan karte hue kehte hain: "Istihlaal ye hai ke insaan kisi aesi cheez ko halaal samajhe jo Allah Ta'ala ne haraam qaraar di hai".

Jabke istihlaal amali taur par ho to dekha jaaega: Agar wo kaam ba-zaat-e-khud kufriya ho to use karne waala kaafir aur murtad hoga (jaese ke buth ko sajda karna waghera).

Misaal ke taur par: Agar koi shakhs soodi len-den karta hai, wo ye nahi samajhta ke soodi len-den halaal hai, lekin phir bhi soodi len-den mein mulawwas rehta hai, to aesi soorat mein wo kaafir nahi hai. Kyounke wo soodi len-den ko haraam hi samajhta hai. Lekin agar wo ye kahe ke soodi len-den halaal hai aur use muraad ye leta hai ke jis sood ko Allah ne haraam qaraar diya hai wo halaal hai to us par aesa shakhs kaafir ho jaaega. Kyounke usne Allah aur uske Rasool ke hukm ko mustarad kar diya hai.

Isse maaloom hua ke istihlaal do (2) tarah ka hota hai: "Istihlaal-e-amali aur istihlaal-e-aqdi".

Istihlaal-e-Amali mein ye dekha jaaega ke kya wo amal ba-zaat-e-khud kufriya amal hai ya nahi? To us silsile mein ye baat sabko maaloom hai ke sood khaane se insaan kaafir nahi hota, agarche ye kabira gunaaahon mein se hai. Lekin agar koi shakhs buth ko sajda karta hai to usse wo kaafir ho jaaega, kyoun kaafir hoga? Is liye ke buth ko sajda karna ba-zaat-e-khud kufr hai. (Liqaa-ul-Baab-ul-Maftooh: Majlis Number: 50 Sawaal: 1200)

Teesra Mabhas: Ahle Sunnat Ke Yahaa'n Sharai Hukmraan Kaun Hota Hai?

Sharai hukmraan aur imam kaun hota hai? Ye ek (1) ahem aur hassaas mauzoo ban chuka hai, uski wazaahat intihaai zaroori ho chuki hai. Kyounke bidati logo'n ne uske baare mein bahut ziyaada pecheedgiyaa'n khadi kardi hain, is liye ke bahut si jamate'n aesi maujood hain jo apna khaas imam banaae hue hain, jisse hukmraani ke maqaasid aur ahdaaf poore nahi hote, balke us mein us qism ki koi salaahiyat hi nahi hoti ke use hukmraan kaha jaae. (Al Eezaah: 601 mein Imaamat Ka Bayaan)

To ye ek (1) buri riwayat qaaem ho chuki hai, jo ke raafziyo'n ki aadat ke mutaabiq hai, wohi apna imam muqarrar karte hain jiske wujood ka bhi raafziyo'n koi Im nahi hota. (Jaese ke raafziyo'n ka aqeeda hai 'Imam-e-Zamaana', baarwe'n (12th) Imam ke mutaalliq aur isi tarah aaj-kal daaesh ke ameer aur imam Abu Bakr Baghdadi ka muaamala hai, dono mein qadr-e-mushtarak ye hai ke dono hi apne motaqideen se door aur laa-taalluq hain)

To Ahle Sunnat ke yahaa'n sharai hukmraan wo hota hai jiski wajah se hukmraani ke maqaasid aur ahdaaf haasil ho'n aur ye wohi shakhs ho sakta hai jo logo'n ko apni itaa-at par majboor kar sake apne ahkaam naafiz karne ki us mein salaahiyat maujood ho, riaaya ke mafaad mein kaam kare aur uske alaawa hukumati zimmedariyaa'n nibhaae.

Abul Hasan Ibne Zaaghooni kehte hain: "Hukmraan is liye banaya jaata hai ke: Qanoon ki baala-dasti¹ ho, adl-o-insaaf ka nizaam qaaem ho, mulk-o-qaum ke muamalaat musbat andaaz mein nimtaae jaae'n. Sarhado'n ki hifaazat ho, fauj ki dekh-bhaal is andaaz se ho ke deen ko ghalba haasil ho aur haq baat phale aur phoole, baatil aur kufriya nazariyaat choor ho jaae'n, bidaat aur zulm ka khaatima ho, jaarhiyat² karne waalo'n ko aahani³ haatho'n se rok'n, mazloom ki madad ho, hukmraan banaane ka maqsad yehi hota hai ke mafaad-e-aamma mein

¹ T: (بالا دستی) Kisi par ikhtiyar hona, taaqat ka istemaal karna, zabardasti [RKT]

² T: (جارجیت) Hamla-aawari, jungjooi, aggression [RKT]

³ T: (آہنی) Lohe ya faulaad se bani hui [RKT]

aane waale tamaam umoor behtareen aur munazzam andaaz mein parwaan chadhe’n”. (Al Eezaah Fee Usool ud Deen: 601)

Mazkoora baala tamaam umoor sar-anjaam dene ke liye hukmraan ke paas itni taaqat ya to ahle hil-o-aqd (yaane muaashare ke baa-asar aur sar-karda afraad) ke baeyat karne se aati hai, yaane unki baeyat kar lene ke baad kisi ke paas baeyat todne ka jawaaz baaqi nahi reh jaata.

Ya phir hukmraan ke ghalbe aur zor-e-baazu ki wajah se haasil hoti hai chaahe log use naapasand bhi kare’n, kyonke muamalaat ki baag-daud uske haath mein aachuki hai uske faesle maane jaa rahe hain aur nae ahkamaat jaari ho rahe hain aur yehi hukmraan banne ke maqaasid hote hain. Neez, ab kisi mein ba-zor-e-shamsheer takht-nasheen hone ki jurat nahi hai, to usse ghaasib¹ ko bhi hukmraan maan liya jaaega, yehi saari ummat ka ijmaai mauqif hai.

Chunache Irbaaz bin Saariya رضي الله عنه kehte hain ke Rasool Allah ﷺ ne hame’n ek (1) din fajr ki namaz ke baad baleegh-tareen² waaz farmaya. Uski wajah se har aankh ashkbaar ho gai aur dil pighal gae, us par ek (1) shakhs ne keh diya: “Ye to alwidaai khitaab lagta hai. Allah ke Rasool! Aap hame’n kya naseehat karenge?” To Aap ﷺ ne farmaya: “Agar tum par koi habshi ghulaam bhi haakim ban jaae to main tumhe’n taqwa-e-Ilaahi aur sama-o-itaat ki naseehat karta hoo’n. Mere baad jo bhi zinda rahega bahut ziyaada ikhtilafaat dekhega, tum apne aap ko nat-nae umoor se bachaana kyonke wo sab gumraahi hain, agar tum mein se koi ikhtilafaat ka zamaana paae to meri aur hidaayat-yaafta Khulafa-e-Raashideen ki sunnat par amal paera rahe, us par mazbooti se dat kar amal kare”. (Tirmizi: V5 P44 aur deegar mohaddiseen ne ise riwayat kiya hai. Imam Tirmizi ne ise bayan karne ke baad Hasan-Sahih qaraar diya. Aur Albani ne ise Sahih Abu Dawood: 3851 mein Sahih kaha hai)

To yaha’n par Nabi ﷺ ne ye baat waazeh kardi ke jo shakhs ba-zor-e-taaqat ghaalib aajaae aur zimaam-e-hukmraani³ apne haath mein

¹ T: (غاصب) Naajaaez taur par doosre ki milkhiyat waghaera par qabza karne waala, kisi ka haq maarne waala [RKT]

² T: (تليغ) Kaamil, poora-poora, maane-khez, jaame, meaningful, comprehensive [RKT]

³ T: (زمام حُكومت) Hukumat ki baag-daud [RKT]

le-le to uski itaa-at karna waajib ho jaata hai, usse hukmraani cheenne ke liye koshish karna haraam hai, chaahе hukmraan banne waala shakhs kisi ka ghulaam hi kyouн na ho.

Imam Ahmad رحمہ اللہ is baare mein kehte hain: “Hukmraan aur Ameer-ul-Momineen nek ho ya baddkaar, logo’n par uski farmabardaari laazmi hai. Isi tarah jo khalifa ban gaya hai aur logo’n ne us par izhaar-e-etemaad kar diya hai uski bhi itaa-at laazmi hai aur jo ba-zor-e-shamsheer khalifa ban gaya aur use logo’n ne Ameer-ul-Momineen ka laqab diya gaya to uski itaabat bhi laazmi hai”. (Sharah Usool-ul-Eteqaad az Lalkaai: V1 P161)

Ibne Battaal رحمہ اللہ kehte hain: “Tamaam fuqaha-e-ikraam is baat par muttafiқ hain ke jo haakim bazor-e-shamsheer zimaam-e-hukumat sambhaale to uski itaa-at karna uski qiyaadat mein jihaad karna waajib hai. Neez aese haakim ki itaa-at uske khilaaf baghaawat karne se kahee” behtar hai. Kyouнke is tarah se logo’n ki jaane’n mehfooz rahengi aur intishaar ya be-chaeni nahi phaelegi”. (Fath-ul-Baari: V3 P7)

Iske mutaalliq ahle ilm ki guftagu bahut ziyaada hai.

Is liye aesa imam aur hukmraan banana ko na to shariyat jaez samajhti hai aur na hi aql uski gunjaaish nikaalti hai uski baeyat to ho lekin unke paas koi taaqat-o-quwwat na ho.

Ibne Taimiya رحمہ اللہ kehte hain: “Nabi ﷺ ne aese hukmraano ki itaa-at karne ka hukm diya hai jin ka haqeeqat mein wujood bhi ho aur mashoor-o-maaroof bhi ho’n wo logo’n par siyaasat ki taaqat bhi rakhte ho’n, maadoom¹, majhool², aur aese shakhs ki itaa-at karne ka hukm nahi diya jin ke paas kisi qism ki koi taaqat-o-quwwat na ho”. (Minhaj us Sunnah: V1 P115)

Ek (ar) aur jagah intihaai nafees guftagu karte hue kehte hain: “Insaan usi waqt hukmraan banta hai jab khitte ke sarkarda log use apne hukmraan tasleem kar le’n, agar wo itaa-at guzaari mein aajaae’n

¹ T: (مَغْدُوم) Fanaa, ghaayab [RKT]

² T: (مَجْهُول) Naa-maaloom, ghair-maaroof, jaahil, bewaqoof [RKT]

to hukmraan banne ka maqsad aur hadaf poora hota hai. Kyouнке hukmraan banaane ka maqsad hi us waqt poora hoga jab haath mein quwwat aur sultaani hogi. Lihaaza agar kisi aadmi ki aese log baeyat kare'n jin ki wajah se use quwwat aur sultaani mil jaaе to wo sharai hukmraan ban jaaega, isi liye Salaf-o-Saaliheen ka kehna hai ke: Jis shakhs ke haath mein quwwat aur sultaani aajaaе aur wo hukmraani ke tamaam taqaaze poore karne lage to wo un logo'n mein shaamil hai jin ki itaa-at ka hukm Allah Ta'ala ne diya hai, ba-sharte-ke Allah Ta'ala ki naafarmaani ka hukm na de'n".

"Lihaaza imam aur hukmraan saahib-e-sultanat aur baadshaahat hota hai aur insaan ek-do aur chaar (1-2 aur 4) afraad ke tasleem karne se nahi banta. Haa'n agar ye do-chaar afraad aesi baa-asar shakhsiyato'n par mushtamil ho'n ke deegar afraad bhi unki muwaafaqat karenge to phir wo baadshah ban jaaega".

Aage chal kar mazeed likhte hain: "Agar koi shakhs ameer, qaazi ya waali ya hukmraan bane to wo usi waqt banega jab uske taqaaze poore honge aur agar uske taqaaze poore nahi to wo ameer ya waali¹ kuch bhi nahi, kyouнке hukmraan banne ka maqsad ye hota hai ke jo kaam haakim ne karne hain wo kaam hone lag jaaе'n, agar kisi shakhs ke paas itni quwwat aur taaqat hai jiski bina par ye kaam ho sakte hain to wo haakim hai ... logo'n par hukmraani ya to unhe'n apni itaa-at par raazi karke ho sakti hai ya phir ba-zor-e-shamsheer majboor karke. Lihaaza jis bhi tariqa se wo logo'n par hukmraani karne lage to uski itaa-at laazmi hai, ba-sharte-ke wo Allah ki itaa-at ka hukm de".

"Yehi wajah hai ke Imam Ahmad ne Abdoos bin Maalik al-Attaar ke risaale mein kaha: Hamare yahaa'n aqeede ka buniyaadi masla hai ke ham usi manhaj ko apnaaenge jo Rasool Allah ﷺ ka manhaj tha. Yaha'n tak ke unho'n ne kaha: Agar koi masnad-e-khilaafat par birajmaan ho aur tamaam log uske khilafe hone ko tasleem kar le'n, usi tarah jo shakhs ba-zor-e-shamsheer khalifa bane aur use ameer-ul-momineen ka laqab mil jaaе to usi ke tahat baet-ul-maal mein zakat

¹ T: (والی) Haakim, hukm dene waala [RKT]

jama karwaana jaaez hai, chaahe wo khud nek ho ya faajir”.

“Isi tarah unho’n ne ye bhi kaha ke: Ishaq bin Mansoor ki riwayat mein hai ke Nabi ﷺ ki hadees ka kya matlab hai: ‘Jo shakhs faut ho jaae aur uska koi hukmraan na ho to wo jaahiliyat ki maut mara’ Iske kya maane hain? To Unho’n nekhaa: Jaante ho hukmraan kaun hai? Hukmraan wo hai jisko sab musalman haakim tasleem kare’n, sab ke sab ye kahe’n ke: Ye hamara hukmraan hai, ye hai is hadees ka mafhoom”. (Minhaj us Sunnah: V1 P527)

Doosra Baab: Khawaarij Ki Taareekh Aur Unke Mutaalliq Qaanoon-e-Ilaahi

Tamheed

Zamana-e-qaeedm aur jadeed main roonuma hone waali khaarji tehreeke'n aur unki ibtida, irtiqa aur nataaej ke mutaalliq mukhtasar bayan:

Taareekh-e-Islami par nazar daalne waale ko muslim hukmraano ke khilaaf baghaawat aur khurooj ki tehreeke'n nazr aaenge, aur ye bhi unke liye waazeh hoga ke shariyat ne hukmraano ke zulm par sabr karne ki talqeen kyonki? Uska faaeda kise hai? Aur ye kitna bada faaeda hai? Isi tarah shariyat ne baghaawat se rokne hue jin nuqsanaat aur khataarat se ummat ko bachaana chaaha wo kitne sangeen aur andohnaak hain.

Kyounke baghaawat ki jo bhi tehreek roonuma hui uske baad un kharabiyo'n se bhi kahee'n ziyaada badi kharabiyaa'n paeda hue'n, jinki wajah se khaarji tehreek ki ibtida hui thi. Yaane tahreek chalne se pehle waale nuqsanaat baad mein hone waale nuqsanaat se kahee'n kam the.

Qanoon-e-Ilaahi naa-qaabil-e-taghaiyyur-o-tabaddul¹ hai aur yehi qaanoon an-ginat taareekhi waaqiaat ki soorat mein gawaahi deta hai ke hukmraano ke khilaaf baghaawat se rokne ki sharai mumaaniyat kitni pur-hikmat hai.

Allah Ta'ala ka farman hai:

Aap Allah Ke Dastoor Ko Kabhi Badalta Hua Na Paaenge Aur Aap Allah Ke Dastoor Ko Kabhi Muntaqil Hota Hua Na Paaenge.

فَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا وَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَحْوِيلًا.
(Surah-al-Faatir: 43)

Ek (1) mashoor maqula bhi hai ke: "Taareekh apne aap ko dohraati hai".

¹ T: (تَبْدِيل) Badal jaane ki kaefiyat, badalna, tabdeeli [RKT]

Shaikh-ul-Islam Ibne Taimiya رحمہ اللہ kehte hain: “Yehi wajah hai ke Ahle Sunnat ka mashoor-o-maarooof mauqif hai ke wo hukmraano ke khilaaf musallah baghaawat ko jaez nahi samajhte chaahe un mein zulm hi kyon na paaya jaata hoo’n, jaese ke Nabi ﷺ se saabit-shuda dhero’n ahadees se bhi yehi maaloom hota hai. Kyounke hukmraano ke khilaaf musallah baghaawat ki wajah se haasil hone waala nuqsan hukmraano ke zulm se hone waale nuqsan se kahee’n ziyaada hota hai, is liye do (2) nuqsanaat mein se halke ko bardaasht karna behtar hai”.

Ye bhi mumkin hai ke koi aesi khaarji aur baaghiyo’n ki tehreek nahi hai jinho’n ne kisi haakim ke khilaaf baghaawat ki ho aur unki tehreek ki wajah se pehle se ziyaada nuqsanaat paeda na hue ho’n, yehi wajah hai ke Allah Ta’ala ne shutr-be-muhaar¹ ki tarah har zaalim aur baaghi ke khilaaf musallah kaarwaai ka hukm nahi diya aur na hi baaghiyo’n se ibtida-an qitaal ka hukm diya hai, balke Allah Ta’ala ka farman ye hai ke:

Aur Agar momino’n ke do (2) giroh aapas mein lad-padee’n to unke darmiyaan sulah kara do. Phir agar un mein se koi fareeq doosre par ziyaadati kare to ziyaadti karne waale se lado, yaha’n tak ke wo Allah ke hukm ki taraf laut aae. Phir agar wo laut aae to unke darmiyaan insaaf se sulah kara do aur insaaf kiya karo. Kyounke Allah insaaf karne waalo’n ko paasnd karta hai”.

وَإِنْ طَائِفَتٌ مِّنَ الْمُؤْمِنِينَ اتَّخَذُوا
فَاصِلًا بَيْنَهُمَا فَإِنْ بَغَتْ
إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي
تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ فَإِنْ
فَاءَتْ فَاصِلًا بَيْنَهُمَا بِالْعَدْلِ
وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ.

(Surah-al-Hujraat: 9)

“Jab in aayaat mein Allah Ta’ala ne baaghiyo’n se ibtida-an ladaai ka hukm nahi diya to hukmraano se ibtida-an qitaal karne ka hukm kaese ho sakta hai?!” (Minhaj us Sunnah: V3 P391)

Is tarah ek (1) aur muqaam par kehte hain: “Saahib-e-tasallut

¹ T: (شُرَّ بِي مَهَار) Be-nakeel oont jo aazaad aur le-lagaam hota hai, har qism ki paabandi se aazaad, be-lagaam, be-qaabu [RKT]

hukmraan ke khilaaf jo bhi baghaawat karta hai uska nuqsan faaede se kaheen ziyaada hota hai. Masalan: Madina mein Yazeed ke khilaaf baghaawat karne waale, Iraq mein Abdul Malik ke khilaaf baghawati karne waale, Yazeed bin Abdul Malik ke khilaaf, Khorasaan mein Ibne Muhallab ki baghaawat, Khorasaan mein Abu Muslim Khorasani¹ ki baghawati aur Madina-o-Basra dono shehro'n mein Abu Jaafar al Mansoor ke khilaaf baghaawat karne waale logo'n ka aakhir-kaar ye natija niklata hai ke ya to shikast khoorda ho jaate hain ya phir baghaawat mein kamyab ho bhi jae'n to jild hi unka bhi dhadan takhta ho jaata hai, lihaaza har-do soorat mein nataaij unke khilaaf hi bar-aamad hote hain. Kyounke Abdullah bin Ali² aur Abu Muslim dono ne logo'n ki ek (1) bahut abdi taadaad ko qatl kiya, lekin un dono ko Khalifa Abu Jaafar Mansoor ne qatl karwa diya. Jabke Ahle Harra, Ibne Ash-at ke rufaaq, aur Ibnul Muhallab ke saath aur deegar baaghi sabko bhi shikast ka saamna karna pada, unho'n ne apni baghaawat ke zariye na to iqamat-e-deen ka kaam kiya aur na hi unki duniya ban saki. Aur Allah Ta'ala kisi bhi aeese kaam ka hukm nahi deta jis mein deeni ya duniyawi koi bhi faaeda na ho, chaahe aeese be-faaeda kaam karne waala Allah Ta'ala ke waliyo'n mein se intihai muttaqi parhezgaar aur ahle jannat mein se hi kyon na ho". (Minhaj us Sunnah: V4 P529)

① Abbasi Khilaafat ke qiyaam mein Abu Muslim Khorasani ka kaleedi¹ kirdaar tha, isi liye unhe'n saahib ud daawah ka laqab diya gaya, unho'n ne Abbasi Khalifa ki baayat ke liye logo'n ko taiyyaar kiya tha, Imam Tabari apni taareekh mein zikr karte hain ke unho'n ne che-laakh (600,000) musلمان ko bandh kar qatl kiya tha, maarako'n mein qatl hone waale logo'n ki taadaad alag hai.

② Abul Abbas Saffah Aur Abu Jaafar Mansoor ka chacha Ahle Dimishq mein se pachaas-hazaar (50,000) logo'n ka qaatil.

Ibne Qaiyyim رحمۃ اللہ علیہ kehte hain: "Agar kisi buraai se rokne ka natija maujooda buraai se bhi sangeen ho, Allah Ta'ala aur Rasool Allah ﷺ ke yahaa'n mazed bura ho to aesi buraai se rokna jaez nahi, chaahe is buraai mein mulawwas logo'n ko Allah Ta'ala sakht naapasand fermata ho, chunache baadshaahat aur hukmraano ke khilaaf baghaawat uski misaal hai. Kyounke baghaawat roz-e-qiyaamat tak ke liye buraaiyo'n ki

¹ T: (گیدی) Markazi, ahem ya buniyaadi haesiyat ka, essential, basic [RKT]

jad hai, Rasool Allah ﷺ se Sahaba Ikraam ne aese hukmraano ke khilaaf hathyaar uthaane ki ijaazat chaahi thi jo namaz ko waqt par adaa nahi karte. Sahaba Ikraam ﷺ ne kaha tha: Allah ke Rasool! Ham unse jung na kare'n? To Aap ﷺ ne farmaya: "Nahi, jab tak wo namaze'n padhte rahe'n", aur phir ye bhi farmaya: "Jis shakhs ko apne ameer mein koi buraai nazar aae to wo us par sabr karne aur uski itaayat se apna haath mat kheenche".

"Islam mein roonuma hone waale bade aur chote fitno'n ka baareek-beeni se jaeza lene waale ke liye yehi aashkaar hoga ke un tamaam ka sabab usi hadees ki mukhaalifat hai ke buraai dekh kar sabr na kare'n aur uske khaatime ke liye nikal pade'n, jisse pehle se badi buraai paeda ho jaae". (Elaam-ul-Muwaqqeen: V3 P15)

Isi tarah Shaikh Albani رحمه الله kehte hain:

"Hukmraan ke kihlaaf baghawat mein bahut ziyaad kharabiyaa'n hain is par sharai nusoos ki bharmaar hai, neez nau-umr chokro'n ke kartooto'n se roonuma hone waale tareekhi waaqiaat bhi uske shaahid adl hain". (Madaarik us Siyaasiya ash Shariya az Shaikh Abul Maalik Jazaaeri: 204, unho'n ne Shaikh Albani ki ye baat audio cassette se naql ki hai)

Is fasl mein ham maazi aur haal mein roonuma hone waali khaarji tehreeko'n ke baare mein mukhtasar bayan karenge taake unki taareekh se hame'n ibrat haasil ho aur Allah Ta'ala ka qaanoon-e-fitrat hamare saamne waazeh ho jisse qanoon-e-shariyat ki taaeed hoti hai.

Iski wajah se ye Quran-e-Majeed hame'n maazi ki aqwaam se seekhne ka dars deta hai. Farman-e-Baari Ta'ala hai:

In Qisso'n Mein Ahle Aql-o-Khurd Ke Liye (kaafi saamaan) Ibrat Hai. Ye Quran Koi Aesi Baate'n Nahi Jo Ghadli Gai Ho'n, Balke Ye To Apne Se Pehli Kitaabo'n Ki Tasdeeq Karti Hai, Us Mein Har Baat Ki Tafseel Maujood Hai Aur Imaan Laane Waalo'n Ke Liye Hidaayat Aur Rahmat Hai.

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي
الْأَلْبَابِ مَا كَانَ حَدِيثًا يُفْتَرَى
وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ
وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً
لِّقَوْمٍ يُؤْمِنُونَ. (Surah Yusuf: 111)

Isi tarah farmaya:

Aur Ham Rasoolo'n Ke Haalaat Ki Ek-ek Khabar Aap Se Is Liye Bayan Karte Hain Ke Uske Zariye Aap Ke Dil Ko Mazboot Kar De'n Aur Un Khabro'n Ke Zariye Aap Tak Haq Baat Pohonchi Aur Imaan Laane Waalo'n Ke Liye Naseehat Aur Yaad-dahaani Bhi Ho Gai.

وَكَلَّا نَقْصُ عَلَيْكَ مِنْ أَنْبَاءِ
الرُّسُلِ مَا نُنْثِيَتْ بِهِ فُؤَادَكَ
وَجَاءَكَ فِي هَذِهِ الْحَقُّ وَمَوْعِظَةٌ
وَذِكْرٌ لِلْمُؤْمِنِينَ.

(Surah Hud: 120)

Neez in sha Allah qaaraeen Ikraam ke liye ye bhi waazeh aur ayaa'n ho jaaega ke un tamaam thereeko'n ke usool bahut ziyaada ek-dosre se milte-julte hain.

Yahaa'n ye baat waazeh rah eke in waaqiaat ko zikr karte hue is baat ka khayaal nahi rakha jaaega ke jin ke khilaaf baghaawat ki gait hi kya wo kaafir ho gaya tha ya nahi. Kyouнке jis tarah pehle bhi guzar chuka hai ke agar wo kaafir nahi tha to uske khilaaf baghaawat hi haraam hai.

Agar kaafir tha to adm-e-istitaa-at ki bina par bhi baghaawat karna jaaez nahi tha, balke haraam hai, kyouнке usse musalmano ki jaan, maal aur izzat-aabru se khelne ka mauqa milta hai. Isi liye ham ne pehle hi hukmraan ke khilaaf baghaawat ki sharaaet zikr kardi hain.

Pheli Fasl: Maazi Ki Khaarji Tehreeke'n¹

Pehla Mabhas: Syedna Usman عليه السلام ke khilaaf baghaawat (24hijri)

Is baghaawat ki ibtida us waqt hui jab kufa mein kuch log Iraq waghaera ke ilaqaai governo'n par zabaan-daraazi karne lage the, unho'n ne use amr bil maarooF aur nahee anil munkar ka labaada pehnaya hua tha.

¹ In tamaam tehreeko'n ke ahwaal motamad¹ taareekh-i kutub se liye gae hain. Masalan Taareekh-e-Tabari, Al Kaamil az Ibne Aseer, Al Bidaayat-ul-Mujtahid wan Nihaaya az Ibne Kaseer aur deegar kutub se bhi madad li gai hai. Maine yaha'n zikr karte hue apna usloob apnaya hai, taaham jo cheeze'n bataur-e-nas zikr hong-i unka hawaala zikr kar diya jaaega.

Is soorat-e-haal ke mutaaddid asbaab mein se kuch ye hain: Maal-o-daulat ki khuli taqseem, ahd-e-usmani ki khush-haal zindagi, qabaaeli taassub aur girohbandi ne is mein apna waazeh kirdaar adaa kiya, isi tarah kuch shar-pasand anaasir islaam mein daakhil hue unke zaahiri taur par islam qubool karne ka maqsad hi yehi tha ke islam ki jade'n khokhli kardi jaae'n. Masalan: Abdullah bin Saba Yahoodi ne zaahiri taur par islam qubool kiya aur phir musalmano mein tafereq aur intishaar phaelaane ke liye keena-parwari aur musalmano ke dilo'n mein baahami bugzh paeda karne ki sar-tod koshishe'n kee'n.

Ye shar-pasand anaasir² Iraq ke governor ko maazool³ karwa kar Saeed bin al-Aas عليه السلام ko waha'n ka governor muqarrar karwane mein kamyaab ho gae. Phir muamalaat yahan tak nahi ruke balke khalifa-e-waqt aur hukumat ke mutaalliq logo'n ke dilo'n mein manfi-taassur⁴ paeda karna shuru kar diya, kyonke Saeed bin al-Aas عليه السلام ne unhe'n apni majlis se door rakha aur ahle ilm-o-fazl logo'n ko apne yaha'n jagah di, lekin ye shar-pasand anaasir deegar ilaaqo'n mein bhi apne ham-nawa banane mein kamyaab ho gae aur unke darmiyaan khufiya rawaabit mazboot hote chale gae.

¹ T: (مُعْتَمَد) Etebaar kiya gaya, jis par logon ko etemaad ho, bharosa kiya hua, qaabil-e-etebaar [RKT]

² T: (غَنَاصِر) Kisi giroh ke afraad [RKT]

³ T: (مُعْزُول) Naukri, mansab ya gaddi se hataaya gaya, takht ya gaddi se hataaya gaya [RKT]

⁴ T: Negative impression/affect [RSB]

Syedna Usman رضي الله عنه ne unki islaah ke liye kaafi koshishe'n kee'n, chunache aap ne unhe'n Syedna Muaawiya رضي الله عنه ki jaanib shaam bhej diya, Muaawiya رضي الله عنه ne unke saath kai lambi majlise'n rakhee'n aur ye waazeh ho gaya ke ye mahez fitna-parwar aur shar-angez log hain, unhe'n qabaaili taassub aur kursi ki laalach hi in iqdamaat par ubhaar rahi hai.

Phir Usman رضي الله عنه ne unhe'n dobara kufa irsaal¹ kar diya uske liye unhe'n Abdur Rahman bin Khalid bin Waleed ke paas Homs mein bheja, unho'n ne unki khoob khabar li aur aakhir-kaar zaahiri taur par apne nazariyaat se tauba Karli.

Un logo'n ne Syedna Usman رضي الله عنه ke baare mein afwaahe'n aur jhooti baate'n phaelaane ki kaafi koshishe'n kee'n, us par unho'n ne apne mazmoom maqaasid paane ke liye koi bhi mauqa haath se nahi jaane diya, ke kisi tarah se musalmano mein intishaar aur be-chaeni phael jaae.

Phir 35h mein un logo'n ne Abdullah bin Saba yahoodi ki qiyaadat mein mukhtalif logo'n ko khutoot likhe ke hujjaaj ki shakl apna kar madina munawwara mein Usman (rZ) ke paas ekatthe ho'n aur uske liye Sahaba ki badi taadaad Hajj ke liye jaati hai unke qaafilo'n ko istemaal kare'n.

Wo Usman رضي الله عنه ke paas jama ho gae aur aap ne unke tamaam ishkalaat aur zehni tanaao ka baais banne waale umoor ka tashaffi-bakhsh jawaab diya, aur musalmano ko khoon-kharaabe se bachaane ke liye unke kuch mutaalbe bhi maan liye, is tarah wo Syedna Usman رضي الله عنه par apna dabaa daalne mein kaamyab ho gae.

Phir jis waqt wo apne-apne ilaaqo'n mein jaa rahe the to Usman رضي الله عنه ki jaanib mansoob jhoote khat taiyyaar kiye aur un mein likh diya ke Usman رضي الله عنه har ilaaqe ke governor ko unke pohonchne par qatl karne ka hukm de rahe hain, to us par ye log dobara se madina ki jaanib rawaana ho gae. Daakhili taur par to ye unka pehle se tae-shuda

¹ T: (إرسال) Bhejna, rawaana karna [RKT]

agenda tha, lekin zaahiri taur par unho'n ne jhoote khutoot ko buniyaad banaya.

Madina aakar unho'n ne Syedna Usman رضي الله عنه ke ghar ka muhaasara kar liya, doosri jaanib Syedna Usman رضي الله عنه ne un tamaam logo'n ko sakhti se taakeed ki hui thi ke jo Syedna Usman رضي الله عنه ko apna khalifa maante hain ke un logo'n ke khilaaf koi hathiyaar nahi uthaana.

Phir aakhirkaar un logo'n ne Usman رضي الله عنه ko qatl kar diya, aap ko zaalimana andaaz meins haheed kiya gaya, unho'n ne baet-ul-maal loot liya aur yaha'n se phir intishaar aur be-chaeni paeda hone lagi, ye islam mein roonuma hone aali pehli musallah baghawat thi.

Us fitne ke nataaej.

① Us waqt ummat ki afzal-tareen shakhsiyat Sahabi-e-Rasoo, Khalifa-e-Raashid, Ashra-e-Mubasshira mein shaamil Rasool Allah ﷺ ke dohre daamaad ka khoon bahaya gaya, us fitne ki sangeeni ke liye yehi ek (1) kharaabi kaafi hai.

② Musalmano mein fitne phoot-pade, intishaar aur wahdat-e-ummat mein naqb-zani¹ hui, jiski wajah se baad mein kai junge'n huee'n, jaese ke Syedna Ali رضي الله عنه aur ahle shaam ke darmiyaan ladaiyaa'n huee'n, uski wajah se bahut si maasoom aur be-gunaah jaane'n zaaya huee'n, jinki taadaad 70,000 musalmano se bhi ziyaada batlaai jaati hai. Un mein afzal-tareen Sahaba Ikraam jaese ke Zubair bin Awwaam, Talha bin Obaidullah, aur Ammaar bin Yaasir رضي الله عنه jaese deegar jaleel-ul-qadr afraad shaamil hain.

③ Iske baad khaarji roonuma hue aur unke roonuma hone ki pehli seedhi yehi fitna tha.

Is tamaam se waazeh ho gaya ke is tehreek ke afraad ki jaanib se jo maqaasid rakhe gae the wo to unhe'n na mil sake, albatta pehle se ziyaada haalaat sangeen aur kharaab hote chale gae.

¹ T: (نَقَبَ زَنَى) Shagaaf/daraad daalna [RSB]

Doosra Mabhas: 38 Hijri Mein Roonuma Hone Waale Khaarji

Jung-e-Sifteen ke dauraan khaarjiyo'n ki ibtida hui, sifteen ki jung Syedna Ali عليه السلام aur Ahle Shaam ke darmiyaan thi, wo is tarah ke ahle shaam ne Syedna Ali عليه السلام ko tajweez di ke do (2) aadmiyo'n ko saalisi bana dee'n, ek (1) shakhs aap ki numaaindagi kare aur doosra shakhs ahle shaam ki numaaindagi kare, ye dono shakhs ikhtilaaf ki gehraai tak soch-o-bichaar kare'n. Taake musalmaano mein mazeed khoon-kharaaba na ho, to ye tajweez Syedna Ali عليه السلام ne qubool Karli, us par ye khaarji log Syedna Ali عليه السلام ke lashkar se juda ho gae halaanke wo usse pehle ahle shaam ke khilaaf ladne ke liye aap ke saath hi the, ye log saalisi kea mal ko kitabullah se mutasaadim¹ qaraar dete hue kehne lage:

Faesla To Allah Ke Ahkaam Ke
Mutaabiq Hona Chaahiye.

إِن الْحُكْمُ إِلَّا لِلَّهِ

(Surah-al-Anaam: 57)

(Ye saalisi waala muaamala kahan se aaya). Us par Syedna Ali عليه السلام ne unhe'n samjhaya ke Allah Ta'ala ke ahkaam to Quran-e-Majeed mein likhe hue hain auska nifaaz to logo'n ne karna hai.

Phir saalisi kea mal ko aage badhane ke liye waqt muqarrar ho gaya aur Ali عليه السلام apne saathiyo'n ko le kar kufa ki jaanib rawaana ho gae, us par khaarjiyo'n ka ye giroh Ali عليه السلام se alag-thalag ho gaya aur apna ek (1) alag ameer bana liya, ye ummat-e-islamiya mein padne waali pehli phoot thi.

Us par Syedna Ali عليه السلام ne Syedna Ibne Abbas عليه السلام ko unse baat-cheet ke liye rawaana kiya, Ibne Abbas عليه السلام ne unke paas jaakar unko samjhaya aur unke zehen mein uthne waale sawalaat ke jawaab diye, jiski wajah se bahut se khaarji fikr se tauba taaeb ho gae, jabke kaafi taadaad phir bhi apne nazariyaat par qaaem rahi. Phir Syedna Ali ba-naafs-e-nafees nke paas gae aur unki ghalat-fehmi ki nishandahi ki aur samjhaya ke maine logo'n ko Quran ke muqaable mein saalisi nahi binaya balke unhe'n Quran-e-Majeed ke mutaabiq saalisi karne ka hukm diya hai.

¹ T: (مُتَّصِدِم) Ghair-muwaafiq, takra jaane waala [RKT]

Chunache agar wo Quran-e-Majeed ke mutaabiq faesla karte hain to ham use qubool karenge aur agar wo faesla saheeh nahi karte Quran-e-Majeed se mutasaadim kisi faesle ka koi etebaar nahi. Syedna Ali عليه السلام ne unse logo'n ke saath mil kar chalne ka mutaalaba kiya to wo baa-dil-na-khwaasta¹ logo'n ke saath ghul-mil gae.

Phir jab saalisi ke amal ka waqt qareeb aaaya to unho'n ne Syedna Ali عليه السلام se mutaalaba kiya ke Abu Musa Ashari رضي الله عنه ko saalisi ki majlis mein mat bheje'n, unke us mutaalabe ko Syedna Ali عليه السلام ne ye kehte hue mustarad kar diya ke mera ahle shaam ke saath waada ho chuka hai, us par unho'n ne phir apni wohi pehli baat ratna shuru kar diya jo har waqt unki zabaano'n par hoti hai ke:

Faesla To Allah Ke Ahkaam Ke
Mutaabiq Hona Chaahiye.

إِنِ الْحُكْمُ إِلَّا لِلَّهِ
(Surah-al-Anaam: 57)

To unke is aayat ko baar-baar durhaane par Syedna Ali عليه السلام ne farmaya: "Ye baat to haq hai lekin usse baatil cheez maqsood hai".

Ye sun kar wo log kufa se nikle aur basra mein apne saathiyo'n se raabta kiya aur naharwaan par jama hone par ittifaaq kar liya aur apna Ameer Abdullah bin Wahb Raasbi ko bana kar millat-e-islamiya se bilkul alag-thalag ho gae.

Choonke pehle se roonuma fitne ke khaatime ke liye saalisi ki majlis munaqqid hi nahi hui to Ali عليه السلام ne chaaha ke ahle shaam ke paas jaakar unhe'n itaa-at-guzaari par aamaada kare'n. Lekin udhar un jaahil khaarjiyo'n ne qatl-o-ghaarat shuru kar diya aur Abdullah bin Khabaab ko qatl kar diya, neez unki laundi ummeed se thee'n to unka pet chaak kare hamal gira diya, to aese haalaat mein Syedna Ali عليه السلام ne apne lashkar ka rukh khaarjiyo'n ki jaanib kar diya. Aap unse Ibne Khabaab ke qaatilo'n ko hawaale karne ka mutaalaba kiya to unho'n ne jawaab diya: Ham sab ne unhe'n qatl kiya hai!

Us par Ali عليه السلام ne unhe'n tauba aur itaa-at-guzaari mein aane ki daawat

¹ T: (با دِل نا خواستَه) Be-dili se, marzi ke khilaaf [RKT]

di, lekin unho'n ne inkaar kar diya balke saalisi ke amal ko durust samajhne waalo'n ko kaafir bhi qaraar de diya.

Jab muaamala is hadd tak bigad gaya to Ali عليه السلام ne apne lashkar ko unse jung karne ki targheeb dilaai aur unke saamne Nabi ﷺ ki ahadees padh-padh kar sunaae'n aur Rasool Allah ﷺ ne khaarjiyo'n se ladne ke badle mein jo ajr-o-sawaab batlaaya tha wo bhi unke saamne bayan kiya: Misaal ke taur par: "Agar un (khaarjiyo'n) ko qatl karne waale log Allah Ta'ala ke yahaa'n milne waala ajr jaan le'n to amal karna hi chod de'n".

Phir uske baad naharwaan ka mashoor maaraka shuru hua, us mein Ali عليه السلام ko fatah mili aur kuch hi der mein sabke sab khaarjiyo'n ka safaaya kar diya, un mein se dus (10) bhi baaqi nahi rahe, usi tarah Syedna Ali عليه السلام ke lashkar mein se dus (10) afraad bhi qatl nahi hue the.

Uske baad Syedna Ali عليه السلام ne logo'n ko hukm diya ke maqtuleen mein aurat ke pistaan jaese baazu waala shakhs talaash karo, aap ke sipaahiyo'n ne use maqtuleen mein dhoondh nikaala to Ali عليه السلام ne Allah Ta'ala ke saamne sajda-e-shukr mein gir pade.

Un khaarjiyo'n mein se baaqi-maanda¹ log us waaqia ke baad roopoosh ho gae, yaha'n tak ke Abdur Rahman bin Muljam ne Ali عليه السلام ko namaz-e-fajr ke liye jaate hue qatl kar diya.

Is Fitne Ke Nataaej:

- ① Khaarjiyo'n ke Syedna Ali عليه السلام se alag hone ki bina par musalman mazeed giroho'n mein bat gae.
- ② Musalmano ka khoon baha, ummat mein musallah baghaawat hui aur khaarjiyo'n ke mutaalliq Rasool Allah ﷺ ka ye farman saadiq aaya: "Wo Ahle Islam ko qatl karenge aur buth-parasto'n ko chode'nge".
- ③ Ghalat nazariyaat ki bina par baghaawat hui. Masalan: Musalmano ko kaafir qaraar dena aur deeni aimma ikraam par taan-o-tashnee ki

¹ T: (بَاقِي مَائِدَه) Bachaa hua, baaqi [RKT]

gai.

④ Jaahil awaam un khaarjiyo'n ke nazariyaat badi jaldi qubool karne lage, chunache waqtan-fa-waqtan¹ unka zuhoor hone laga: Masalan: Najdaat, ibaazi sifri firqe ki shakl mein aur deegar jagaho'n par khaarji fikr roonuma hone lagi, unho'n ne musalmano ko tabaahi ke dahaane par pohoncha diya, khaarjiyo'n ne Iraq, khorasaan, Africa, yemen aur jazira-e-arab mein qatl ke nat-nae tariqe mutaarif karwaae aur ye dajjaal ke roonuma hone tak saamne aate rahenge.

⑤ Is waqt ummat ki behtareen aur afzal-tareen shakhsiyat ka qatl hua aur wo thi Syedna Ali عليه السلام ki shakhsiyat.

¹ T: (وَقْتًا فَوْقَتًا) Hasb-e-mauqa, kabhi-kabhi, kisi-kisi waqt, time to time [RKT]

Teesra Mabhas: 63 Hijri Mein Ahle Madina Ka Yazeed bin Muaawiya Ke Khilaaf Khurooj

Syedna Muaawiya رضي الله عنه 60 hijri mein faut ho gae, unke baad unke bete Yazeed ki baeyat ki gai, unki baeyat mein tamaam ahle hil-o-aqd shaamil the. Jin mein Ibne Abbas, Ibne Umar, Noman bin Basheer رضي الله عنه aur deegar jaleel-ul-qadr Sahaba Ikraam رضي الله عنهم bhi shaamil the.

Yazeed ke khalifa banne ki wajah se kuch ikhtilafaat paeda hue chunaache chand logo'n ne unki baeyat nahi ki, halaat kuch kharaab hone ke baad dobara maamool par aagae.

Ahle madina mein se mutaaddid afraad ne Yazeed bin Muaawiya ke paas gaya, jis par Yazeed ne unki khoob aao-bhagat ki aur izzat-afzaai ki jis par unho'n ne Yazeed ki baeyat Karli, phir ye group madina waapas laut aaya, lekin jis waqt madina mein daakhil hue to Yazeed ki baeyat tod-di aur Yazeed ki baeyat khatam karke Hanzala رضي الله عنه ghaseel-ul-malaaike¹ ke bete Abdullah ki baeyat Karli.

Us par Syedna Noman bin Basheer رضي الله عنه logo'n ko pehle se maujood ijtimaai baeyat ko todne se khabardaar karte rahe, unho'n ne logo'n ko fitne se khabardaar kiya aur sama-o-taa-at² par qaaem rehne ka hukm diya, yehi kaam Abdullah bin Umar رضي الله عنه ne bhi kiya, jaese ke Sahih Muslim mein Naafe رضي الله عنه kehte hain: "Ibne Umar رضي الله عنه Yazeed bin Muaawiya ke daur-e-hukumat mein roonuma hone waale waaqia harra ke waqt Abdullah bin Mute eke paas aae to Ibne Mutee ne kaha Abu Abdur Rahman (Ibne Umar رضي الله عنه ki kunyat) ke takiya rakho, to Ibne Umar رضي الله عنه ne kaha main apne aap ke paas baethne ke liye nahi aaya to aap ke paas is liye aaya hoo'n ke aap ko ek (1) hadees bayan karoo'n ye hadees maine Rasool Allah ﷺ se suni hai. Aap ﷺ ne farmaya: Jisne itaa-at-e-ameer se haath kheech liya to wo qiyaamat ke din Allah se us haal mein mulaqaat karega ke uske paas (uzr ke liye) koi hujjat na hogi aur jo is haal mein mara ke uski gardan mein kisi ki baeyat na thi to wo

¹ T: (غَسِيلُ الْمَلَائِكَةِ) Wo shakhs ka beta jise farishto'n ne ghushl diya ho, yaane Hazrat Hanzala رضي الله عنه [RSB]

² T: (سَمْعٌ وَطَاعَتٌ) Sunna aur farmabardaari karna, hukm sunna aur bajalaana [RKT]

jaahiliyyat ki maut mara”. (Sahih Muslim: 1851)

Is dauraan Saeed bin Musaiyyib, Ali bin Hussain Zain-ul-Aabideen علي بن الحسين aur deegar ahle ilm ne logo’n ko samjhaya, us fitne se rokne ki koshish ki, lekin koi faaeda nahi hua, chunache inquilaab ke haami apne hadaf ki jaanib badhte gae aur madina munawwara ke governor par hamla kar diya, bani umaiyya ka muhaasara kar liya gaya aur haalaat bahut sangeen hadd tak bigad gae.

Is par Yazeed bin Muaawiya ne madina ki jaanib Muslim bin Uqba ^① ki qiyaadat mein ek (1) lashkar rawaana kiya aur naseehat ki ke: “Inqilabiyo’n ko teen (3) baar rujoo ka mauqa dena, agar wo itaa-at-guzaari mein waapas aana chaahe’n to uska khaer-muqaddam karna aur hathiyaar mat uthaana, basoorat-e-deegar Alalh se madad maangte hue unse jung karna”.

① Ahle Sunnat ise Muslim bin Uqba ki bajaee Musrif bin Uqba kehte hain kyonke usne Ahle Madina ke saath bahut bura sulook kiya tha.

Us par Muslim bin Uqba lashkar lekar rawaana hua aur madina ka muhaasara kar liya, usne logo’n ko itaa-at-guzaari mein aane ki daawat di, lekin inquilaab ke haami ne maane, phir teen (3) din ka intizaar karne ke baad Uqba ne madina par hamla kar diya jis par inquilaab ke haamiyo’n ko shikast hui aur unhe’n qatl kar diya gaya, teen din tak Nabi ﷺ ke shahr mein qatl-o-ghaarat ka bazaar garam raha, hukumat-e-waqt ke fauji aslaha, maal-o-daulat jo cheez bhi unke haath mein aati use le udte the, bahut ziyaada khoonrezi hui, Allah Ta’ala ki jaanib se muqarrar-karda cheeze’n ki hurmat paamaal ki gai aur is tarah ye fitna apne anjaam ko pohoncha.

Is Fitne Ke Nataaej:

① Is ladaai aur fitne mein bahut ziyaada maasoom jaane’n zaaya huee’n, chunache us waqt saat-sau (700) se zaaed muhajireen aur ansaar par mushtamil moazzaz aur naamwar shakhsiyaat us fitne ka shikaar huee’n, unke alaawa logo’n ki taadaad dus-hazaar (10,000) se zaaed thi.

- ② Nabi ﷺ ke shahr aur daar-hijrat ki hurmat paamaal ki gai, maal-o-daulat loote gae, aur yaha'n ka aman-o-amaan sabotaaj hua.
- ③ Musalmano ke ittihaad ko gazand pohonchi, islami sultanat mein fitne roonuma hue jisse daawat-o-jihaad ke amal mein rukawate'n khadi ho gae'e'n.

Chautha Mabhas: Ibne Ash-at Ka Khurooj 81 Hijri

Jis waqt Hajjaaj bin Yusuf Saqafi Iraq ka governor tha us waqt 81h mein Abdur Rahman bin Muhammad bin Ash-at ki qiyaadat mein bahut bada lashkar bheja, ye lashkar turkey baadshah 'Rutbil' (رتبیل) ki sarkobi ke liye rawaana kiya gaya, iski wajah ye bani thi ke musulmano ne uske ilaaqe par chadhaai ki aur uski khoob durgat banaai lekin baad mein Rubil shah musulmaano ke lashkar ko pahadiyo'n ke darmiyaan mehsoor karne mein kamyaab hogaya aur usne taqreeban 30,000 musalman faujiyo'n ko qatl kar diya.

Ibne Ash-at ki qiyaadat mein taiyyaar hone waale lashkar ko Hajjaaj ne khoob maal-o-daulat se nawaaza, un par bait-ul-maal ke darwaaze khol diye, isi wajah se us lashkar ko 'moro'n ka lashkar' kaha jaata hai, kyonke ye bada chahita lashkar tha, us mein faujiyo'n ki taadaad ek-lakh-bees-hazaar (120,000) thi.

Hajjaaj ne unhe'n hukm diya tha ke tumhari waapsi Rutbil Shah ki sarkobi ke baad hi honi chaahiye.

Us par Ibne Ash-at apne laao-lashkar ko le kar Rutbil ki sarkobi ke liye rawaana hua, us lashkar mein Iraq ke ahle ilm, ulama-e-ikraam aur badi-badi naamwar shakhsiyaat thee'n.

Ibne Ash-at ne Rutbil ke ilaaqo'n ko fatah karna shuru kiya aur yeke-baad deegare ilaaqe fatah karte hue uski hukmraani ko khatre mein daal diya, yaha'n tak ke mausam-e-sarma shuru hone laga. Is par Ibne Ash-at ne apne saathiyo'n aur musheero'n se mashwara kiya ke kuch der ke liye jung mauqoof¹ kar dete hain aur us dauraan maftooha² ilaaqo'n ki dekh-bhaal bhi ho jaaegi aur haalaat control mein aajaaenge, us par tamaam ne Ibne Ash-at ke mashware ki taa'eed ki, to unho'n ne Hajjaaj bin Yusuf ki jaanib apne azm ke mutaalliq muraasala³

¹ T: (مَوْقُوف) Multawi, mansookh [RKT]

² T: (مَفْتُوحَه) Fatah kiya hua, conquered [RKT]

³ T: (مُرَاسَلَه) Chitthi, khat, naam, letter, circular [RKT]

bhijwa diya.

Choonke Hajjaaj aur Ibne Ash-at ke darmiyaan pehle bhi ikhtilafaat the, phir oopar se Ibne Ash-at ka mursaala Hajjaaj ke farameen se mutsaadim bhi tha to muraasala dekhte hi Hajjaaj seekh-paa ho gaya, ke Ibne Ash-at ne Rutbil Shah ki sarkobi tak apne mission ko jaari kyou'n nahi rakha? Is mursale ke jawaab mein Hajjaaj ne intihaai sakht alfaaz mein khat likha aur us mein Ibne Ash-at ko sakht sust, buzdil, aur kamzor likhne ke baad Rutbil Shah ki sarkobi ke mission ko jaari rakhne ke ahkamaat dobara jaari kiye.

Jab Hajjaaj ka jawaabi khat Ibne Ash-at ko mausool hua to unho'n ne apne tamaam saathiyon ko jama karke Hajjaaj ki tehreer dikhaai phir unhe'n saabiqah mashwara yaad karwaya jis mein sab ke sab jung rok kar maftooha ilaaqon ki dekh-bhaal ke liye muttafiq hue the uske baad Hajjaaj ke hukm ko bewaqoofaana qaraar diya. Ye baate'n sun kar sabne bayak zabaan kaha: "Allah ke dushman Hajjaaj ki na kisi baat par kaan dharte hain aur na hi uski itaa-at karenge". Phir unhi mein se ek (1) shakhs khade ho kar Hajjaaj ki mazammat karna shuru kardi aur ek-ek (1-1) karke uski buraaiyaan ginwaane laga, uske baad hajjaaj ki baeyat todne ki daawat di aur us par logo'n ne Hajjaaj ki bayeat tod kar Ibne Ash-at ke haath par baeyat Karli aur ise apna haakim tasawwur kar liya.

Is poore waaqia ke baad Ibne Ash-at ne turkon ke shah Rutbil ko sulah-safaai ke liye muraasala bheja^① taake apni ek (1) jaanib mehfooz karke hajjaaj se ladaai ke liye taiyyaar kar sake. Shah Rutbil ne Ibne Ash-at ki ye peshkash qubool ki aur Ibne Ash-at apne 'moro'n ke lashkar' ko le kar musalmano se jung ke liye Iraq ki jaanib waapas ho liya, abhi ye log raaste mein hi the to kuch logo'n ne kaha ke Hajjaaj ki baeyat todne ka saaf matlab ye hai ke Abdul Malik bin Marwaan ki bhi baeyat todi jaae, kyonke Hajjaaj to usi ka governor hai, us par unho'n ne Abdul Malik bin Marwaan ki baeyat bhi tod di.

① Ye taareekh mein awwaleen ghaddaari aur fitne ka awwaleen natija tha.

Isi dauraan Ibne Ash-at ne khorasaan ke governor Muhallab bin Abu Safrah ko bhi apne saath milaane ki koshish ki, lekin Muhallab ne saaf inkaar kar diya aur balke Ibne Ash-at ko aesa karne se baaz rehne ki talqeen ki, kyonke usse musulmano mein tafreeq paeda hogi aur musalman hi kamzro honge.

Phir jab Ibne Ash-at Iraq pohoncha to bahut se logo'n ne Ibne Ash-at ke haath par baeyat Karli, uske baad Ibne Ash-at ki Hajjaaj ke khilaaf kamyabiyo'n ka silsila jaari ho gaya, yaha'n tak ke basra mein daakhil ho kar logo'n ko apne saath milaaya aur logo'n ne Hajjaaj ke saath Abdul Malik bin Marwaan ki baeyat bhi tod di, un mein basra ke fuqaha-e-ikraam, qurra, jawaan aur boodho'n samet waha'n ki aksariyat Ibne Ash-at ke saath ho gai.

Us par Hasan Basri رحمته الله logo'n ko us fitne se baaz rehne ke liye samjhate rahe unhe'n millat-e-islamiya ka iltizaam rakhne se mutaalliq Allah Ta'ala ke ahkamaat yaad dilaee, Hajjaaj ke zulm-o-sitam par sabr karne ki talqeen ki, chunaache unho'n ne apne ek (1) waaz mein ye bhi kaha ke:

“Hajjaaj to Allah ka azaab hai, Allah ke azaab ko apne haatho'n se kyon rokhte ho? Allah ke azaab ko taalne ke liye Allah ke saamne hi girya-o-zaari ke saath dua karo, kyonke Allah Ta'ala ne azaab taalne ka nuskha batlaane hue farmaya:”

Aur Albatta Tehqeeq Ham Ne وَلَقَدْ أَخَذْنَاهُم بِالْعَذَابِ فَمَا اسْتَكْبَرُوا لِرَبِّهِمْ وَمَا يَتَضَرَّعُونَ
 Unhe'n Azaab Mein Jakad Diya
 To Wo Apne Rabb Ke Saamne
 Jhuke Aur Na Hi Gid-gidaae. (Surah-al-Mominoon: 76)

Isi tarah Mujahid bin Jabr رحمته الله aur deegar ahle ilm bhi logo'n ko is fitne se door rehne ke liye talqeen karte rahe, unhe'n ijtimaiyat qaaem rakhne ke targheeb dete rahe, lekin Iraq ki aksariyat ne unke pand-o-nasaaeh¹ par kaan nahi dhara aur us fitne mein shareek ho gae.

Ibne Ash-at ko Kufa mein daakhil hone ka bhi mauqa mil gaya aur aksar

¹ T: Nek salaah aur naseehat [RSB]

ahle kufa ne uski baeyat karli, chunaache Ibne Ash-at ke peeche lagne waale badhte chale gae aur haalaat mazed bigadte gae.

Ibne Ash-at Hajjaaj ke faujiyo'n ko tasalsul se pichaadhta raha, jis waqt bhi Hajjaaj ke faujiyo'n se takraao hota to jeet Ibne Ash-at ki hoti, hatta ke Ibne Ash-at ko 80 se zaaed maarako'n mein kaamyaaabi haasil hui.

Abdul Malik bin Marwaan ne us fitne ko khatam karne ke liye zaati dilchaspi bhi li aur Ibne Ash-at ke saamne ye tajweez bhi pesh ki ke Hajjaaj ko Iraq ki governary se dastbardaar kar diya jaaega aur Ibne Ash-at ko uske maftooaha ilaaqo'n par governor bana diya jaaega, lekin Ibne Ash-at aur unke saathi is tajweez par muttafiq na hue.

Uske baad Hajjaaj ne taak kar ahle ilm aur Quraa-e-Ikraam ki bataleen par hamle karne shuru kiye, Hajjaaj ko maaloom tha ke Ibne Ash-at ke faujiyon mein josh, jazba, aur walwala paeda karne ke liye usi battalion ka buniyaadi kirdaar hai. Hajjaaj apni firaasat ki bina par us battalion ko todne mein kamyaaab ho gaya aur Ibne Ash-at ke faujiyo'n ke hausle toot gae aur tittar-bittar hona shuru ho gae, hatta ke Ibne Ash-at ne bhaag kar Shah Rutbil ki amaan haasil ki.

Us par Hajjaaj ne Shah Rutbil ko dhamki-aamez khat likh bheja ke Ibne Ash-at ko mere hawaale karde, Shah Rutbil ne Hajjaaj ka khat dekha aur dark-e-maare Ibne Ash-at ko Hajjaaj ke hawaale kar diya, to raaste mein Ibne Ash-at ne apne aap ko buland mahel se gira kar khud-kushi Karli, to uska sar kaat kar Hajjaaj ke paas le jaaya gaya aur Hajjaaj ne hukm diya ke use Iraq ki galiyo'n mein ghumaya jaae, phir use Abdul Malik bin Marwaan ke paas shaam bhej diya gaya aur waha'n bhi Ibne Ash-at ke sar ko ghumaya gaya.

Phir Hajjaaj ne us fitne mein shareek hone waale logo'n ko chun-chun kar qatl kiya aur ahle Iraq mein se bahut se logo'n ko abadi neend sula diya, hatta ke jin logo'n ko Hajjaaj ne bandh kar qatl kiya tha unki taadaad ek-lakh-tees-hazaar (130,000) banti hai, jin mein se chaar-hazaar (4000) log ahle ilm, ibaadat-guzaar aur baa-asar shakhsiyaat thee'n, is tarah ye fitna bhi apne anjaam ko pohoncha.

Is Fitne Ke Nataaej::

- ① Musalmano mein intishaar paeda hua, safo'n mein khalbali machi aur muamalaat bigadte chale gae.
- ② Bahut si jaano'n ka khoon-baha, aabroo paamaal hui aur wasee-o-areez kharabiyaa'n paeda huee'n.
- ③ Hukumati satah par futuhaat aur jihaad ka silsila rok gaya, halaanke jihaad aur futuhaat Hajjaaj ka pasandida-tareen mashghala aur khoobi thi.

Aamir Sha'bi رحمته الله bhi us fitne mein mulawwis ho gae the, lekin baad mein us par paeshmaan bhi hue, phir jab unhe'n bhi Hajjaaj ke saamne inqilabiyo'n ke saath pesh kiya gaya to Hajjaaj ne unhe'n jaan ki amaan de di. Hajjaaj fitne mein mulawwis hone se pehle bhi unki izzat kiya karta tha, to Hajjaaj ne kaha: Sha'bi! Hamare alaawa doosro'n ko kaesa paaya? Uske jawaab mein unho'n ne kaha: "Allah Ta'ala hamare ameer ko salahiyato'n se nawaaze, aap ke baad to meri aankho'n mein be-khwaabi rahi, maine aasaan umoor bhi mushkil bana liye, aap ko baar-e-garaa'n samjha aur apne oopar khauf ki tehe'n jama lee'n, yaha'n tak ke mujhe pareshaniyo'n ko bhi accha samajhna pada, mere acche-acche dost mujh se bichad gae, lekin uske bawujood apne ameer ki taraf se koi intigaami kaarwaai nahi dekhi". ❶

❶ Yaha'n par ye dekhe'n ke Aamir Sha'bi رحمته الله ne kharaab haalaat mein apni haalat kaesi bayan ki aur ghaaro'n aur pahaado'n mein chup-chupa kar zindagi guzarne waale khaarjiyo'n aur zere-zameen zindagi guzaarne par majboor logo'n ki haalat us waqt kaesi hoti hai jo ke logo'n se chup kar rehte hain aur juma ya jamaat ki namaz ke liye bhi baahar nahi nikalte.

Jis waqt Aamir Sha'bi رحمته الله Ibne Ash-at ke saath baghaawat mein shareek the, to unhe'n kaha gaya: Aamir Thumari aql aur ilm kaha'n chale gae? Iske jawaab mein unho'n ne ye sher padh diya:

Bhediya bola tu mujhe bhediye ki
aawaaz acchi lagi,
Lekin jab insaan ki aawaaz aai to
main hakka-bakka reh gaya.

عَوَى الذَّبُّ فَاسْتَأْنَسْتُ بِالذَّبِّ إِذْ عَوَى
وَصَوَّتَ إِنْسَانٌ فَكِدْتُ أَطِيرُ.

Ham aazmaish mein ghir gae aur us aazmaish mein na to koi accha kaam kar sake aur na hi ghalati par hote hue baghaawat mein kaamyab ho sake. ②


② Is waaqia ki takhreej pehle safha 57 par guzar chuki hai.¹

¹ T: Ye urdu pdf ka page number hai. Dekhiye is roman pdf ka page number: 48 [RSB]

Paanchwaa'n Mabhas: Yazeed bin Muhallab Ka Yazeed bin Abdul Malik Ke Khilaaf Inquilaab 101 Hijri

Ibne Muhallab ka inquilaab bhi Ibne Ash-at jaesa hi tha, kyouнке Yazeed bin Muhallab bhi khorasan ka governor tha wo apne waalid Muhallab ki Hajjaaj ke zamane mein wafaat ke baad yaha'n ka waali muqarrar hua. Lekin Hajjaaj ne uske khauf se use maazool kar diya, phir jab Sulaiman bin Abdul Malik ne zimaam-e-khilaafat¹ sambhaali to use Iraq ka governor bana diya, phir khorasaan ka waali banaya, us ilaqa mein Ibne Muhallab ne bahut se khitte fatah kiye, phir jab Umar bin Abdul Aziz عبد العزيز ne zimaam-e-khilaafat sambhaali to unho'n ne Ibne Muhallab ko maazool kar diya aur Umar bin Abdul Aziz عبد العزيز ne unse jama-shuda amwaal ki waapsi ka mutaalaba kiya, to Ibne Muhallab ne saaf inkaar kar diya ke unke paas kuch bhi nahi hai, to us par Umar bin Abdul Aziz ne unhe'n jail mein daal diya.

Jab Ibne Muhallab koi Im hua ke Umar mein Abdul Aziz marz-ul-maut mein hain to jail se raah-e-faraar ikhtiyaar ki aur 101h mein Iraq ka rukh kar liya, waha'n par lambe muhaasare aur jhadpo'n ke baad basra par apni hukumat ka elaan kar diya, Ibne Muhallab ke haath par mutaaddid logo'n ne baeyat ki aur Umar bin Abdul Aziz ke baad banne waale khalifa Yazeed bin Abdul Malik ki baeyat se dastbardaari ka elaan kar diya.

Us par hasb-e-saabiq Hasan Basri حسن البصري ne logo'n ko inquilab aur khurooj se roka, unhe'n Ibne Ash-at ke inquilaab ki yaad-dahaani karwaai, lekin phir bhi bahut se logo'n ne unki ek (1) nahi suni. Hasan Basri حسن البصري Ibne Muhallab ki un kaarwaaiyo'n par musalsal tanqeed karte rahe. Logo'n ko ijtimaa'iyat par qaaem rehne ka hukm dete rahe, lekin kisi ne Hasan Basri حسن البصري ki baat par amal nahi kiya, jis par Hasan Basri حسن البصري ne kaha tha: "Allah ki qasam! Ye log saelaab ka jhaag  hain".

① Arbi zabaan mein 'saelaab ka jhaag aur gandagi' un logo'n ke baare mein kaha jaata hai, jo andha-dhund kisi ki baat ke peeche lag jaa'e'n, jin ki apni koi raae na ho, muaashare mein wo

¹ T: Khilaafat ki baag-daud [RSB]

be-qadr log ho'n.

In inquilaabiyo'n ki beekh-kuni¹ ke liye Yazeed bin Abdul Malik ne shaam se ek (1) lashkar rawaana kiya, uske muqaable mein Yazeed bin Muhallab ek-lakh-bees-hazaar (120,000) logo'n ko lekar nikla un sab ne Ibne Muhallab ke haath par sama-o-taa-at ke liye baeyat ki hui thi.

Dono lashkaro'n mein ghamsaan ki jung shuru hui to Ibne Muhallab ke bahut se ham-nawaao'n ne raah-e-faraar ikhtiyaar ki, lekin Ibne Muhallab ne apne baaqi-maanda² saathiyo'n ke saath jung jaari rakhi, yaha'n tak ke Ibne Muhallab ko shikast hui aur Ibne Muhallab samet uska bhai Muhammad bin qatl ho gaya.

Phir khilafa Yazeed bin Abdul Malik ne Aal-e-Muhallab ko chun-chun kar khatam karna shuru kiya aur taqreeban unka naam hi safha-e-hasti se mita diya.

Is tarah ye inquilabi tehreek bhi apne anjaam ko pohonchi, us baghawat ke nataaej mein bhi koi khaer ki baat nahi mili, balke usse ikhtilafaat badhe, ittihaad sabotaj hua aur khoon-e-muslim raagaa'n baha.

¹ T: (بیخ گنی) Neest-o-naabood karne ka amal, nuqsaan pohonchaana [RKT]

² T: (باقی ماندہ) Bachaa hua, baaqi [RKT]

Chatta Mabhas: 126h Mein Umawi Khalifa Waleed bin Yazeed Ka Qatl Aur Abbasi Khilaafat Ka Aaghaaz

Jis waqt Umawi Khalifa Hishaam bin Abdul Malik ki wafaat hui to unke jaanasheen unka bhai Waleed bin Yazeed bana, Waleed bin Yazeed Fisq-o-Fujoor aur Be-hayaa mein mashoor tha. Usne us qasam ki baate'n apni khilaafat ke dauraan ayaa'n bhi ki thee'n, log usse nafrat karne lage the aur use 'faasiq' ka laqab bhi diya gaya.

Logo'n ne us khalifa ko mahez faasiq kehne par hi iktifa nahi kiya balke khalifa ke bhatije Yazeed bin Waleed ko bhi usne apne saath mila liya, Yazeed zaahiri taur par ibaadat-guzaar aur Zaahid nazar aata tha, usne buraai ke khaatime ke liye khalifa ko qatl karne ka mansooba banaya aur Yemeni logo'n ne uski hausla-afzaai ki.

Yazeed bin Waleed ke bhai Abbas bin Waleed ne apne bhai ko baghaawat na karne ke liye khoob samjhaya, lekin wo na maana aur bahut se logo'n ne Yazeed bin Waleed ke haath par baeyat Karli.

Armenia ke governor Marwan bin Muhammad ne bhi Yazeed bin Waleed ko us harkat se roka aur use sabr se kaam lene ka kaha, lekin uska koi faaeda nahi nikla.

Khalifa Waleed bin Yazeed ke dimishq se baahar jaane ke mauqa par Yazeed bin Waleed ne use ghanimat samjha aur dimishq par qabza kar liya, aur aakhir-kaar khalifa ko qatl karne mein kamyab ho gaya aur khalifa ka sar tan se juda kar diya, phir khalifa ke sar ko ilaaqe bhar mein ghumaya gaya aur logo'n ne Yazeed bin Waleed ke haath par baeyat karli.

Is Fitne Ke Nataaej:

① Umawi khilaafat mein haalaat sangeen hadd tak kharaab hue aur bahut se logo'n ne maqtool khalifa ke khoon ka mutaalaba kar diya, isi tarah Yazeed bin Waleed ke alaawa bhi hukmraani ke daawedaar khade ho gae, us par sarkaari fauj Shaam, Iraaq, aur Khorasaan mein baaghiyo'n ke khilaaf ladne mein masroof ho gai jiski wajah se qatl-o-ghaarat ka bazaar garam hua aur be-chaeni ke saath intishaar phael

gaya.

② Is androoni khalfshaar ki wajah se umawi khilaafat mazeed kamzor ho gai, kyonke Waleed bin Yazeed ke qatl hone ke baad saat (7) saal se ziyaada umawi khilaafat qaaem nah reh saki, chunache Umawi Khilafat ke khatam hone ki wajah se musulmano ka bahut nuqsan hu. Kyonke umawi khilafat Khulafa-e-Raashideen ke baad sabse mazboot-tareen khilaafat-e-umawi khilaafat hi thi, us mein jihaad aur deen ka bol-baala tha.

Haafiz Ibne Kaseer رحمہ اللہ umawi khilaafat ke mutaalliq likhte hue kehte hain: “Banu Umaiyya mein jihaad ka alam buland-o-baala tha, unka kaam hi yehi tha, unke daur-e-khilaafat mein mashriq-o-maghrib, bar-o-bahr chahaar soo¹ islam ka bol-baala tha, unho’n ne kufr aur kuffaar ko heech aur yanch² kar diya tha, mushrikeen musulmano ka naam sunte hi kaanpne lagte the, musulman jis khitte ki jaanib bhi rukh karte waha’n se fatahyaab ho kar waapas hote, musulmano ke maaskaro’n³ aur lashkaro’n mein ulama-e-ikraam, ahle ilm, auliya-e-ikraam aur taabaeen-e-azzaam shaamil hote the, har fauji muhim mein unke saath aese log hote the jin ki duaao’n se Allah Ta’ala musulmano ko fatahyaab fermata tha”. (Al Bidaayat-ul-Mujtahid wan Nihaaya: V9 P87)

Taaham iska matlab ye bhi nahi hai ke Sultanat-e-Abbasiya ka phaelaao itna nahi tha, balke mutawakkil ke daur tak islam aur tamaam musulmano ke liye fakhr ka baais thi, albatta umawi sultanat se qadre kam thi.

③ Isi fitne ki wajah se abbasi sultanat ke qiyaam ke liye elaaniya daawat di gai, is marhale mein Muhammad bin Ali bin Abdullah bin Abbas ko khalifa tasleem karne ke liye logo’n ko qaael kiya gaya phir unke baad unke bete Ibrahim ke haath par baeyat ki gai, abbasi sultanat ke qiyaam ke liye pur-aman koshishe’n 100h mein shuru ho gae’n thi, lekin us fitne ke baad umawi sultanat ke khilaaf musallah

¹ T: (چار سُو) Chaaro’n taraf, har taraf, atraaf, saari duniya mein [RKT]

² T: (ہیچ) Naakaara, bekaar, jiska wujood baaqi na reh sake.

³ T: (مُعسکر) Lashkar ke utarne ki jagah, fauji chaauni [RKT]

koshishe'n bhi shuru ho gae'n, aur uske liye Abu Muslim Khorasani ne apni khidmaat pesh kee'n, Abu Muslim Khorasani ko hi Ibrahim ne abbasi sultanat ke kaarindo'n ka sarbaraah muqarrar kiya aur use ye wasiyyat ki ke khorasan mein koi arbi zaban bolne waala nahi hona chaahiye. Us par Waleed bin Yazeed ke qatl hone ke baad Abu Muslim 127h mein umawi sultanat ke khilaaf haalaat bigaadne laga. Elaaniya taur par abbasi sultanat ke qiyaam ke liye koshishe'n shuru kar de'n, unho'n ne siyaah libaas zeb-tan kiya aur banu umaiyya ko apne haathyaaro'n ka nishaana banaya, chunache Abu Muslim Khorasan ke haalaat kharaab karne ke baad waha'n par tasallut haasil karne mein kaamyaab ho gaya, phir uske baad Abu Muslim ne Iraq ki raah li use bhi banu umaiyya se cheen liya phir abbasi lashkar aage badhte hue umawi sultanat se baqiya ilaaqe bhi cheenta gaya, yahan tak ke 132h mein aakhri umawi khalifa Marwaan bin Muhammad ko bhi qatl kar diya.

Tabari رحمه الله kehte hain ke Abu Muslim ne umawi sultanat ke khilaaf karwaaiyo'n mein che-lakh (600,000) logo'n ko bandh kar qatl kiya tha, maarako'n mein qatl hone waale is taadaad ke alaawa hain.

Isi tarah Abdullah bin Ali, Abbasi Khalifa Abu Abbas Safaah ke chacha ne dimishq mein daakhil ho kar sirf teen (3) ghanto'n mein pachaas-hazaar (50,000) logo'n ko abadi neend sulaya tha.

Saatwaa'n Mabhas: Muhammad bin Abdullah bin Hasan bin Zaid bin Hasan bin Ali bin Abu Taalib al-Maaroof 'Nafs-uz-Zakiyya' Ka Abu Jaafar Mansoor Ke Khilaaf Inquilaab 145h

Syedna Ali عليه السلام ke khanwaade se bhi kuch log khilaafat ke daawedaar the, unke mutaabiq gharaana nubuwwat ke saath sabse qareeb-tareen taalluq unhi ka lihaaza khilaafat par bhi unhi ke haq hai, un logo'n mein Muhammad bin Abdullah bin Hasan bhi the.

Umawi Khilaafat ke aakhri zamane mein jis waqt haalat bahut kharaab the, un dono mein banu hashim ne Muhammad bin Abdullah bin Hasan ke haath par khalifa hone ki baeyat Karli, baeyat karne waalo'n mein Abu Jafar Mansoor bhi the.

Phir jab khilafat-e-abbasi khandaan mein aagai aur Abu Jafar Mansoor ke haath mein zimaam-kaar aai to nafs-e-zakiyya ki jaanib se inquilab aur baghawat ka khadsha mehsoos kiya aur unki talaash shuru kardi, lekin tamaam-tar koshishe'n nakaam rahee'n, us par Abu Jafar ne unhe'n dhoka dene ki thaani, aur Muhammad bin Abdullah bin Hasan tak ye baat kisi zariye se pohonchadi ke log uski jaanib se baghawat ki ibtida ke muntazir hain. Us par unho'n ne 145h mein baghawat karne ki taiyyaari karli, saath hi apne bhai Ibrahim ke saath bhi waada kar liya ke tum Kufa mein usi din bagawat kar doge, taake haalaat ko control karna Abu Jafar ke bas mein na rahe aur hamari koshish kamyaab ho jaae.

Waqt-e-muqarrara par Muhammad bin Abdullah bin Hasan ne madina mein bagawat kardi, lekin unke bhai apni bimaari ki wajah se usi din baghawat na kar sake. Jab ye khabar Abu Jafar Mansoor ko pohonchi to wo kufa ki jaanib rawaana hue taake kufa ke haalaat ka khud jaaeza le'n, ahle kufa choonka shiyan-e-ali mein se the, to Abu Jafar ne kufa ke daakhili-o-khaarji saare darwaaze band karwa diye taake koi bhi andar ya baahar na jaa sake, phir apne lashkaro'n ko jung ke liye madina ki jaanib irsaal kar diya ke Muhammad bin Abdullah bin Hasan ke muamalaat nimtaae'n, usse pehle Abu Jafar nafs-e-zakiya ko apne muraasalao'n ke zariye tauba karne aur itaa-at-guzaari mein aane ki daawat de chuke the, lekin nafs zakiya ne unki koi baat na maani.

Choonke muqaable mein aane par inquilabi log tittar-bittar ho gae the to abbasi lashkar Muhammad bin Abdullah bin Hasan ko shikast dene mein kamyab ho aya, is tarah unka sar bhi Mansoor ki jaanib bhej diya gaya aur ye fitna bhi apne anjaam ko pohoncha.

Phir uske baad Ibrahim ne kufa mein baghawat kardi, Ibrahim ne kufa aur ahwaz par apna tasallut haasil kar liya aur jin ilaaqo'n ne Ibrahim ki baeyat Karli thi un mein apne governor bhi muqarrar kar diye, lekin Abu Jafar Mansoor ne kaamyabi ke saath Ibrahim bin Abdullah bin Hasan ko shikast de di aur unke saath unhe'n chod kar alag ho gae, chunache unhe'n bhi abadi neend sula kar unka sar Abu Jafar Mansoor ke saamne pesh kar diya gaya. Jis waqt Abu Jafar Mansoor ke saamne Ibrahim ke sar rakha gaya to Abu Jafar ro pade aur unke aansu Ibrahim ke sar par girne lage wo rote hue keh rahe the: "Allah ki Qasam! Main aesa nahi chahta tha, lekin tumhe'n mere baare mein aur mujhe tumhare baare mein aazmaaya gaya".

Is Fitne Ke Nataaej:

① Islami riyasat usi fitne mein mehsoor ho kar reh gai, musalmano mein intishaar phaela, musalmano ka khoon baha, nek logo'n ka qatl hua, bechaeni aur bad-amani phaeli.

② Baaghi aur inquilabi thereeke'n yahee'n par khatam nahi hotee'n, balke ye ye-ke-baad deegare roonuma hoti hain, un tamaam tehreko'n ko zikr karne ka ye muqaam nahi hai. Jis qadr ham ne bayan kardi hain aur un mein nasihat lene waalo'n ki kaafi waafi¹ ibrat aur sabaq hai.

¹ T: (وافی) Kaamil, bharpoor, mukammal, bahut, kaseer, khaatir-khwaah, adequate, enough, sufficient [RKT]

Doosri Fasl: Asr-e-Haazir Mein Baaghi Aur Inquilabi Tehreeke’n

Pehla Mabhas: Misr Ki 1371h Ba-mutaabiq 1952 Ki Tehreek

Is tehreek ke ibtidaai asbaab us waqt paeda hue jab Jamal Abdul Naasir kuch sargarm islami tehreeko’n mein shaamil hone mein kaamyaab ho gaya, Jamal Abdul Naasir ki un tehreeko’n mein shumooliyat khusoosi quota ki madad mein hui, ye tanzeem ke askari wing mein shumooliyat hoti thi, us wing mein shaamil hone waale fauji afsaro’n ko ‘zubt-ul-ahraar’ ka naam diya jaata tha.

Jamal Abdul Naasir ko us wing mein kuch qaum-parast aur deen se door watan-parast logo’n ko shaamil karne ki bhi kamyaabi mili, balke ghaer-muslim bhi us nazariye ki buniyaad par shaamil kar diye ke ye bhi angrez istemaar¹ ke muqaable mein hain. Phir uske baad unho’n ne 1371h ba-mutaabiq July 1952 mein misr ki baadshahat ka takhta ulat diya, maqsad ye tha ke deen aur dī ki baaladasti ho, apni tehreek ke bayaniye mein Jamal Abdul Naasir ki jaanib se ye kaha jaata tha ke: “Ye tehreek roohaani rehnuma Hasan al Banna ki taalimaat ka nifaaz karegi”.

Lekin jis waqt hukumat ki zimaamkaar Jamaal ke haath mein aai to chehre se naqaam hata aur muamalaat bilkul bar-aks ho gae, chunache jin islami tehreeko’n ke kandho’n par sawaar ho kar hukumat mili thi unhi ko taak-taak kar maara jaane laga, unhe’n jailo’n mein daal kar zadd-kob² kiya jaane laga, balke kuch ko takhtadaar³ par latka diya gaya, chunache Shah Farooq ke zamane se bhi badh kar haalaat kharaab ho gae, aur baadshahat ke khaatime se koi faaeda nahi hua, balke tabaahi aur qatl-o-ghaarar hi badhi.

Is Tehreek Ke Nataaej:

① Majmooi taur par deendaar logo’n ke liye zameen tang ho gai,

¹ T: (اِسْتِغْمَار) Doosre mulk ko nau-aabaadi bana kar usse tamatto (faaeda) haasil karna [RKT]
[british Colonies] RSB

² T: (زَدُّ وَكُؤَب) Maarne peetne ka amal, maar-peet [RKT]

³ T: (تَحْتَهُ دَار) Phaansi ka phanda [RSB]

waazeen ko jailo'n mein daala gaya, sazaa'e'n aur qaid-o-band ki suoobate'n unhe'n jhelna padee'n aur kuch ko qatl bhi kiya gaya.

② Jailo'n mein behimaana¹ sazaao'n ke raddo amal ki wajah se takfeeri soch parwaan chadhi phir us fikr ki wajah se islam aur musulmano ne bahut hi nuqsanaat uthaae, us tehreek ke dauraan qaid mein daale jaane waale Syed Qutub jinhe'n 1384h ba-mutaabiq 1964 mein riha kar diya gaya, unhe'n bhi paziraai mili, unho'n ne apni tehreero'n mein islami mumalik ko jaahiliyat^④ se mausoof kiya, unhe'n kufriya mumalik qaraar diya, unke mutaabiq musulmano ke maujooda haalaat ahd-e-nubuwwat mein se makki zindagi ke mutaabiq the.^②

① Dekhiye: “Ma-aalim fit Tareeq”, isi tarah “Fee Zilaal il Quran”, aur “Al-Adaalah tul Ijtimaaiya”.

② Jaese ke unki kitab: “Ma-aalim Fit Tareeq” mein likha hai ke: Hamare ird-gird daur-e-jaahiliyat rawaa'n-dawaa'n hai, logo'n ke nazariyaat, aqaaed, aadaat, rasm-o-riwaaj, saqaafat², funoon³, adab⁴, qawaneen, aur dastoor, hatta ke unka deen-e-islam bhi jaahiliyat ki paedawaar hai. Is jaahiliyat ka khaatima az-bas zaroori hai uske liye maujooda hukumat'o'n aur qawaneen ko khatam karna hoga jo ke awaam ki awaam par haakimiyat aur insaan ko insaan ka banda banaati hai, deeni tehreeko'n ke saamne rukaawate'n khadi hain un rukaawato'n mein sabse badi rukaawat siyaasi quwwate'n hain aur ye badi hi kam-aql ki baat hogi ke us duniya mein insaan ko insaano ki ghulaami se azaadi dilaane ke liye maaddi quwwato'n⁵ ke saamne mahez bayaan-o-zabaan hi par iktifa kiya jaae, lihaaza agar rukaawate'n maaddi quwwato'n ki shakl mein maujood hain to unhe'n sabse pehle musallah kaarwaai ke zariye unhi quwwato'n ko zaael karna zaroori hai, taake insaan ke dil-o-dimaagh ko siyaasi quwwato'n se azaadi ki haalat mein mukhtaatiib karne ka mauqa mile”.

Isi tarah unki tafseer “Fee Zilaal il Quran: V4 P2122” mein likha hai ke: “Aaj roo-e-zameen par koi bhi musulman mamlakat nahi hai aur na hi musulman muaashara maujood hai jahaan par len-den ke liye shariyat-e-Ilaahi aur islami fiqa ko baala-dasti⁶ haasil ho”.

Ek (1) aur jagah par likha hai: “Us waqt bashariyat logo'n ki ghulam aur adiyaan ke zulm mein pis rahi hai, bashariyat us waqt ‘لَا إِلَهَ إِلَّا اللَّهُ’ se mu'n mod chuki hai, agarche insaano mein se kuch log azaan dete hue ‘لَا إِلَهَ إِلَّا اللَّهُ’ ka wird to karte hain lekin uske maane aur mafhoom nahi jaante, unhe'n ye maaloom nahi hai ke uska taqaaza kya hai?”

¹ T: (تَهِيمَانَه) Jaanwaro'n jaesa sulook, sakht saza [RSB]

² T: (تَقَاَفَت) Tehzeeb, culture, customes and beleifs [RKT]

³ T: (فُنُون) Arts, hunar, kaarigari, bahut se hunar, ilm ki shaakh [RKT]

⁴ T: (أَدَب) Literature, qaida, tariqa, tehzeeb, akhlaaqi ya muahsaraati usool ki paabandi [RKT]

⁵ T: Dunyaawi quwwat/taaqat [RSB]

⁶ T: (بِالَا دَسْتِي) Kisi par ikhtiyaar hona, taqaat ka istemaal karna, zabardasti [RKT]

Usi tafseer mein ek (1) jagah likha hai ke: “Saari ki saari insaniyat jin mein wo log bhi shaamil hain jo mashriq-o-maghrib mein ‘لا إله إلا الله’ ki sadaae’n bana soche samjhe aur baghaer haqeeqat jaane minaaro’n par lagaate hue sunaai dete hain, un logo’n ka gunaah aur azaab roz-e-qiyaamat sabse sakht hoga, kyonke ye to raah-e-hidaayat ayaa’n ho jaane ke baad murtad ho gae logo’n ki parastish shuru kardi halaanke wo pehle Allah ke deen par the Fee Zilaal il Quran: V2 P1057”.

Un ke mutaabiq roo-e-zameen par un tamaam wazaee (وضعی) qawaneen ko khatam karke Hukm-e-Ilaahi ka nifaaz intihaai zaroori hai❶ Iske alaawa bhi unki baate’n maujood hain.

Is fikr aur soch ne bahut se naujawaano ko apni girافت mein le liya, uski wajah ye thi ke Syed Qutub fusaahat-o-balaaghat ke dhani the, kyonke wo saff-e-awwal ke adeebo’n mein shumaar hote the. Syed Qutub, Syed Abul Aala Maudoodi ki kitaabo’n se mutaassir the, unho’n ne islami muaasharo’n ko pehle hi jaahiliyat se mausoof qaraar diya hua tha, balke unhe’n kaafir bhi keh diya tha, wo bhi logo’n ko usi haalat par samajhte the jaese ke besat-e-nabawi ke ibtidaai aiyyaam mein logo’n ki haalat thi. ❷

❶ Unki kitaab ‘Ma-aalim ut Tareeq’ mein hai ke: “Naujawaan momino aur Quran-e-Majeed par istuwaar nasl ke zariye jihaad hi muaasharo’n ko taaghoot ki hukmraani se bachaane ka tareeq-e-kaar hai”.

❷ Aam taur par ye mashoor hai ke Syed Maudoodi Syed Qutub se mutaassir the, lekin haqeeqat bar-aks hai. Uske liye dekhe’n unki kitab: ‘Al Mustalahaat-ul-Arbia Fil Quran’.

Is takfeeri fikr aur soch se mutaassir ho kar san 1965 mein ek (1) tanzeem ki buniyaad rakhi gai, us tanzeem ki sarbaraahi Syed Qutub ke paas thi, unho’n ne hi Jamal Abdul Naasir ke qatl ka mansooba banaya aur deegar dhamake waghaera bhi karwaae, unhi dahshat-gardaana karwaaiyo’n ki bina par unhe’n saza-e-maut dedi gai.

Jail se rihaai paane waalo’n mein deegar aur bhi aese afraad the jinho’n ne mulki qawaneen ke khilaaf elaan-e-jihaad kiya, jaese ke Nabeel Bur-ee aur Alwi Mustafa waghaera, unhi takfeeri nazariyaat par kuch tanzeeme’n bhi roonuma hue’n jaese ke ‘Tanzeem-ul-Jihaad’ naami ek (1) jamat roonuma hui, usi jamat ne hi Anwar Saadaat ko 1400h ba-mutaabiq 1980 mein qatl kiya tha, jiski bina par haalaat mazeed kharaab ho gae aur chaar-soo be-chaeni aur bad-amani phael

gai.

Usse bhi ziyaada munharif tanzeeme'n wujood mein aaee'n, jaese ke 1397h ba-mutaabiq 1977 mein 'Jamat-ul-Muslimeen' naami jamat jise aam taur par 'Jamat Takfeer-o-Hijrat' se jaana pechaana jaata tha, uski sarbaraahi Shurki Mustafa ke haath mein thi unke mutaabiq us jamat se na milne waala har shakhs kaafir hai, chunache unke mutaabiq poori dharti par unki jamat ke alaawa tamaam kaafir the.

Phir uske baad Jamat-ul-Jihaad se 'Al Jamaat-ul-Islamiya' naami tanzeem roonuma hui uski sarbaraahi Umar Abdur Rahman ke haath mein thi ye jamat bhi Tanzeem-ul-Jihaad jaesi hi thi, agarche mukammal taur par wohi nahi thi, unho'n ne bhi mutaaddid manfi kaarwaiyaa'n kee'n. Masalan: Farj Fauda jaese kuch secular anaasir ko qatl kiya, unho'n ne Najeeb Mehfooz ko qatl karne ki mansooba-bandi ki, isi tarah sayyaaho'n¹ ko bhi nishana banaya, balke fauj aur police ke kuch afraad ko bhi unho'n ne nishana banaya.

¹ T: (سَيَّاح) Tourist, saer-o-sayaahat karna waala, musaafir [RKT]

Juhaimaan aur uske saathiyo'n ke ibtida mein nazariyaat aur aqaaed saheeh the, baad mein misri hukumat ki pakad se bhaag kar raah-e-faraar ikhtiyaar karne waale takfeeri soch se mutaassir logo'n ki sohbat ikhtiyaar karne par unke nazariyaat bhi kharaab ho gae.

Ibtida mein unho'n ne bhi logo'n ko ulama-e-ikraam se door karna shuru kiya, unke nazdeek ulama ya to aamil hain, lekin aalim nahi, is qism ke logo'n ko wo 'muqallid' kehe the. Aur unke nazdeek doosri qism aalim to hain lekin baa-amal nahi hain. Us qism ke ulama unke yaha'n taaghoot ka radd nahi karte the^❶, unke mutaabiq ye ualama-e-ikraam mudaahanat¹ ka shikaar the. Masalan: Abdul Aziz bin Baaz aur deegar Ulama-e-Ikraam رحمہم اللہ. Halaanke unka mudaahanat se door ka bhi taalluq nahi tha.

❶ Matlab unka ye tha ke jo cheeze'n unke yahaa'n ghalat hain ulama unka radd nahi karte, ye matlab nahi tha ke jo cheeze'n shariyat ki roo se ghalat ho'n unse roka jaae.

Juhaimaan ka kehna hai ke: "Phir ham ne Shaikh Abdul Aziz bin Baaz ko parkha to hame'n us shakhs mein ilm to nazar aaya lekin ye mukhalifeen-e-shariyat par sakht lafzo'n mein radd nahi karta, hukumati satah par sarzad hone waali sharai mukhalifato'n ka zikr to karta hai, lekin uske liye uzr bhi ghad leta hai aur unke liye dua bhi karta hai. (Aur us hukumat ko hamare risaale 'Al Imaarah'^❷ ki wajah se apni zimmedaariyo'n ka ilm hai) Aur jis waqt shaikh ke paas kis bad-aqeedgi ke haamil shakhs ka zikr kiya jaata hai, to basa-auqaat keh deta hai: 'Koi baat nahi!' Lekin un tamaam baato'n se badh kar jiski wajah se ham Ibne Baaz se nafrat karte hain wo ye hai ke unka talbees-kaari mein mulawwas hukumat ke saath gehra taalluq hai, yaha'n tak ke hame'n is talbees ke asaraat bhi waazeh nazar aae hain, Allah Ta'ala hame'n Ibne Baaz ki gumraahi se bachaae!!".^❸

❷ Isse uska apna risaala: 'Al Imaarah wal Baeeah wat Taa-ah wa Kashf Talbees-ul-Ahkaam Alaa Talabatul Ilm wal Awaam' muraad hai.

¹ T: (مُداہِنَت) Dil mein kuch aur zabaan par kuch hona, chaaplusi, khushaamadi [RKT]

❶ Dekhiye risaala: ‘Daawat-ul-Ikhwaan Kaif Bidaat? Wa Ilaa Aen Taseer?’: P5 Ye baghaawat aur khurooj ki pehli seedhi hoti hai ke ulama-e-ikraam se etemaad utha diya jaae aur un par etebaar na kiya jaae.

Iske baad Juhaiman apne saathiyo’n ke saath alag-thalag ho gaya aur zaati koshisho’n se kitaabe’n padh kar ilm haasil karne lage, nusoos¹ samajhne ke liye unho’n ne ulama-e-ikraam se rujoo bilkul tark kar diya.

Juhaimaan ka kehna hai: “Is muaashare mein maujood jamaato’n aur giroho’n❶ ko jab ham ne dekha ke un mein se koi bhi khaalis haq par qaaem nahi hai, to hame’n chand-ek ke alaawa sab ke sab aalim bila-amal ya aalim bila-ilm nazar aae to ham ne ilm-o-amal aur daawat-e-deen ke liye Allah Ta’ala se madad maangi, phir ham ne ek (1) makaan kiraae par liya, ham waha’n ekatthe ho kar padhne lage”.❷

❶ Is mein Saudi Ulama-e-Ikraam, ikhwaan-ul-muslimoon, Kuwait ki Tableeghi Jamaat aur Salafi Jamat ka bhi zikr kiya hai.

❷ Dekhiye: ‘Daawat-ul-Ikhwaan Kaif Bidaat? Wa Ilaa Aen Taseer?’: P7. Qaraeen-e-Ikraam! Yahan zara ghaur kare’n ke shaetaan kis tarah se ba-tadreej2 jaahilo’n ko gumraah karta hai, pehle unhe’n ulama-e-ikraam se nafrat karwata hai, phir logo’n se alag-thalag karta hai aur phir unke dimaagho’n ko istemaal karta hai.

Juhaimaan aur uske saathi hukmraano’n ki baeyat kisi khaatir mein nahi laate³ the, kyonke unke mutaabiq baeyat sirf usi ki hoti hai jo mukammal taur par ahkamaat-e-Ilaahi naafiz kare.❸

❸ Ahkamaat-e-Ilaahi se muraad Juhaimaan aur uske saathiyo’n ki samajh ke mutaabiq Ahkaam-e-Ilaahi hain.

Juhaimaan ke kehna hai: “Aaj ham musalmano hukmraano ke baare mein jo nazariya rakhte hain jo ke guzishta dalaal se saabit hota hai to wo ye hai ke: Un hukmraano ke baare mein Nabi ﷺ ke zikr-karda wo tamaam ausaaf laagu hote hain jo is fasl se pehle bayan ho chuke hain, neez unki kisi bhi musalman par baeyat baaqi nahi hai, naa hi unki itaa-at karna zaroori hai. Taaham un tamaam cheezo’n ke bawujood unki

¹ T: (نُصُوص) Nas ki jamaa, daleele’n, qatai dalaal, waazeh baraheen [RKT]

² T: (تَتَدَرَّج) Rafta-rafta, dheere-dheere, aahista-aahista [RKT]

³ T: (خاطر میں نہ لاتا) Khayaal na karna, tawajjo na karna, parwaah na karna [RKT]

takfeer laazim nahi aati, lihaaza agar koi hukmraan islam ka daawa karta hai to ham uska ye daawa qubool karenge yahan tak ke koi baat us daawe ko todne ke liye saabit ho jaae, to phir ham us par kufr ka hukm laagu karenge, albatta ham ye zaroor kehte hain ke agar aaj unhe’n unki haalat par chod diya jaata hai to ye Deen-e-Ilaahi ko munhadim¹ karne ke mutaraadif² hai”.^①

① Dekhiye: Al Imaarah wal Baeeah wat Taa-ah wa Kashf Talbees-ul-Ahkaam Alaa Talabatul Ilm wal Awaam: P28.

Juhaiman ne ye bhi kaha hai ke: “Hamare hukumat se taalluq ke mutaalliq wazaahat ye hai ke: Hame’n aesi ahadees mili hain jo hame’n aesi hukumat se alag-thalag reh kar apne aap par tawajjo karne ka hukm deti hain”.^②

② Daawat-ul-Ikhwaan Kaif Bidaat? Wa Ilaa Aen Taseer?: P5

Uske baad phir kaha: “Iske baad ham ne hukumati mulazimeen, hukumati chelo’n aur kaarindo’n se apna raasta alag kar liya”.^③

③ Daawat-ul-Ikhwaan Kaif Bidaat? Wa Ilaa Aen Taseer?: P7

Juhaiman ke is nazariye se deegar islami mumaalik ke naujawaan bhi mutaassir hue, us par unho’n ne logo’n aur hukumato’n se alaahadgi ikhtiyaar karna shuru kardi, amar bil maaroof aur nahee anil munkar ka fariza apni ghalat soch aur fikr ke mutaabiq sar-anjaam dene lage.

Choonke wo ulama-e-ikraam se door rehne lage the is liye wo ye samajhne lage ke qurb-e-qiyaamat ka daur aachuka hai aur ye waqt Mahdi ke zuhoor-pazeer hone³ ka hai, is gumaan ko mazeed taqwiyaat dene ke liye unhi ke logo’n ko kuch khwaab bhi aae, jo ke haqeeqat mein shaetaani khwaab the.

Jaese ke Juhaiman ka kehna hai ke: “Ahadees aur acche khwaabo’n se hame’n jo ishaare milte hain unse yehi maaloom hota hai ke ye waqt Mahdi ke zuhoor-pazeer hone ka hai, to aen-mumkin hai ke Allah

¹ T: (مُنْهَدِم) Masmaar, giraa hua, demolished [RKT]

² T: (مُتَرَادِف) Mumaasil hona, ham-maane hona [RKT]

³ T: (ظُهُور يَذِير بونا) Zaahir hona, saamne aana, to appear, to arise [RKT]

Ta'ala hamare liye Mahdi ko zuhoor-pazeer farmade aur ham par rahem farmaae”.

Ek (1) hadees❶ mein hai ke: “Jo log Mahdi ke saath honge wo Baetullah al-Haram mein panaah lenge aur uski wajah hame’n yehi samajh mein aati hai ke haram se baahar har jagah log unse ladenge, yaha’n tak ke unhe’n baetullah ke alaawa koi jaae-panaah nahi milegi. Kyounke jo bhi us mein daakhil hota hai wo aman paa jaata hai❷ aur ye bhi ahadees mein aata hai ke jo lashkar Mahdi aur unke saathiyo’n se jung karega unhe’n dhansa diya jaaega. Neez ye lashkar koi yahoodiyo’n, nasraaniyo’n, ishtiraakiyo’n ka nahi hoga, balke ye lashkar ummat-e-muhammadiya mein se hoga, ab dekho ye lashkar kaun taiyyaar karta hai. Allahu Aalam”. ❸

❶ Isse muraad Sahih Muslim ki riwayat hai ke Nabi ﷺ ne farmaya: “Is ghar mein ek (1) qaum panaah-gazee’n hogi, unka difaa karne waala koi nahi hoga, na unki taadaad aur taiyyaari hogi, unki sarkobi¹ ke liye ek (1) lashkar behja jaaega, jab wo baeda muqaam par honge to zameen mein dhansa diye jaaenge”. H2883

❷ Unki is baat aur haram mein be-shumaar aslahah chupa kar le jaane kea mal mein zara muwaazana kare’n!

❸ Daawat-ul-Ikhwaan Kaif Bidaat? Wa Ilaa Aen Taseer?: P7

Juhaiman aur unke saathiyo’n mein gumraahi mazeed gehri hoti gai ato apne saathi Muhammad bin Abdullah Qahtani ko hi Mahdi qaraar de diya aur khud hi use apne aap ko Mahdi tasleem karne par majboor kiya, mazeed bar-aa’n² unho’n ne ba-zom-e-khaweesh³ nek-khwaabo’n se bhi yaqeen-dahaani⁴ karwaai ke tum hi Mahdi ho, halaanke ye nek-khwaab nahi the, balke shaetaani chaale’n thee’n.

Is baare mein Juhaiman ka kehna hai ke: “Iske baad ye baat batlaana bhi zaroori hai ke khwaabo’n ki bahut ehmiyat hai, unhe’n maamooli nahi samajhna chaahiye, bahut se log khwaabo’n ko itni ehmiyat nahi dete halaanke sacche khwaabo’n ke baare mein Sahih Bukhari aur

¹ T: (سَرْكوبِي) Sar kuchalna, saza dena [RKT]

² T: (مَرْتَد بَرَان) Iske siwa [RKT]

³ T: (بَرْغَم خَوِش) Apne khayaal mein, apne gumaan mein [RSB]

⁴ T: (يَقِين دِهَانِي) Etebaar dilaane ki haalat ya amal, sach saabit karne ki haalat [RKT]

Sahih Muslim mein mutaaddid riwayaat maujood hain, khusoosan aajkal ke daur mein aane waale khwaab bahut ehmiyat ke haamil hain, kyonke Nabi ﷺ ka farman hai: ‘Aakhri zamaane mein bahut kam hoga ke momin ke khwaab jhoote nikle’n’.”. (Sahih Bukhari)”

“Allah jaanta hai ke agar hame’n fitne ka khadsha na hota aur hamare khwaabo’n ka ghalat faaeda uthaae jaane ka khadsha na hota to hamare saathiyo’n ke aane waale acche khwaab zaroor batlaate, kyonke hamare saathiyo’n aur deegar logo’n ke khwaab mein Rasool Allah ﷺ bhi mile hain, jo un khwaabo’n ki tafseel mein jaana chaahta hai to wo hamare saathiyo’n se raabta kar sakta hai, aaj bhi wo hamare andar maujood hain”. ❶

❶ Daawat-ul-Ikhwaan Kaif Bidaat? Wa Ilaa Aen Taseer?: P7

Ahle ilm ne unhe’n samjhaane ki bahut koshish ki, unhe’n fikri gumraahi ke mutaalliq nishandahi karte hue saheeh raasta batlaaya, lekin unho’n ne kisi ki koi baat na suni, un ahle ilm mein Shaikh Abdul Aziz bin Baaz رحمه الله ka naam sabse pehle aata hai.

Uske baad wo Haram-e-Makki mein aslaha chupa kar lejaane mein kaamyab ho gae, unho’n ne aslaha kapdo’n aur deegar cheezo’n mein chupaya hua tha, neez uske liye darwaaze ke chaukidaar ko rishwat de kar kharida bhi gaya tha❷, Neez is kaam ke liye mutaaddid mumaalik se log safar karke unke saath mile the aur muqarrara din, yaane 1400h yakum moharram ko namaz-e-fajr ke baad madhiyat ke daawedaar ke haath par baeyat hui aur logo’n ko bhi khud-saakhta Mahdi ki baeyat ke liye bulaya, us par bahut bada fitna khada ho gaya, us fitne mein 20 din tak namaz aur azaan muattal rahi.

❷ Ye baate’n Saudi Arab ke wali-ahd ki roznaama Riyaz 25 Safar 1400h ke saath guftagu karte hue manzar-e-aam par aaee’n.

Ulama-e-Ikraam aur mulki qiyaadat ne unhe’n samjhaane aur Allah ka dar aur khauf dilaane ki bharpoor koshish ki, unhe’n baetullah ki hurmat bhi yaad karwaai, us shahr mein khilaaf-e-shara’¹ kaam karne

¹ T: (خِلَافٌ شَرَع) Shariyat-e-Musa ﷺ ke khilaaf/bar-aks [RSB]

waale ke baare mein Allah Ta'ala ki waeed bhi batlaai, lekin wo log zara tas-se-mas nahi hue aur un tamaam baato'n ki bilkul parwaah nahi ki, wajah sirf ye thi ke wo shaetaani wahmo'n mein giraftaar the.

Aakhirkaar un mein 90 afraad qatl ho gae aur baqiya ko giraftaar kar liya gaya, unki taadaad 175 thi, jin mein 23 aurate'n aur bacche bhi the. Isi tarah police ke 127 afraad ne apni jaano'n ka nazraana pesh kiya aur 451 police ke afraad zakhmi bhi hue❶. Maqtuleen mein Muhammad bin Abdullah Qahtani bh tha jiske baare mein Mahdi hone ka daawa kiya gaya tha.

❶ Ye aadaad-o-shumaar Mamlakat Saudi Arab ki wizaarat-e-daakhila ki jaanib se 22 Safar 1400h ba-mutaabiq 10 January 1980 ko jaari hue.

Neez unke daawo'n ke mutaabiq koi aesi cheez roonuma nahi hui ke lashkar dhans jaaega, mahdiyat ka daawedaar bhi murdaar hua, neez hisaar ke dauraan zinda afraad mein se koi bhi apne mauqif se peeche nahi hata, halaanke unhe'n is baat ka ilm ho gaya tha ke unki baate'n saari ki saari jhoot saabit ho chuki hain, lekin khwaarij ke baare mein Allah Ta'ala ka qaanoon hai ke ye log chand-ek ke alaawa apne mauqif se rujoo nahi karte.

Is Baaghi Tehreek Ke Nataaej:

❶ Baetullah ki hurmat paamaal¹ hui, Baetullah mein qatl-o-ghaarat ka bazaar garam hua, pur-aman logo'n ko dahshat-zada kiya gaya aur 20 din tak namaz aur azaan muattal² rahi.

❷ Jin mumaalik ke log in nazariyaat se mutaassir hue the unke khilaaf sakhti ki gai aur us fitne ki wajah se unhe'n mushkilaat ka saamna karna pada.

❸ Islam ka raushan chehra maskh hua aur awaam-un-naas deendaar logo'n se nafrat karne lage, kyouнке un mein ahle haq aur munharif³

¹ T: Tabaah, barbaad, satyanaas, chaupat [RKT]

² T: (مُعْطَل) Kaam se khaali, bekaar, rokna [RKT]

³ T: (مُنْخَرِف) Phir jaane waala, baaghi, ghaddaar [RKT]

logo'n mein imtiyaaz¹ karne ki salaahiyat nahi hoti.

④ Syed Qutub ki taalimaat par mabni² jamaato'n ki tashkeel³ hui, un taalimaat ki bina par islami muaasharao'n ko jaahiliyat se mausoof kiya gaya. Un taalimaat mein qaanoon-shikni⁴ aur marzi ke mutaabiq hukm-e-Ilaahi ke nifaaz ki targheeb di gai. Lekin us fitne mein un taalimaat ko rang Ahle Sunnat wal Jamaat waala diya gaya ke wo asma-o-sifaat aur deegar muamalaat mein Ahle Sunnat wal Jamaat ke mauqif par hain, yehi wajah bani ke unke nazariyaat ko bahut jald qubool kar liya gaya.

¹ T: (اِمْتِيَاظ) Fauqiyat, bartari, badaai [RKT]

² T: (مَبْنِي) Munhasir, qaaem, based on, depend [RKT]

³ T: (تَشْكِيْل) Shaki banana, soorat banana, shaki dena, shaping, forming, framing [RKT]

⁴ T: (قَانُونِ شِكْنِي) Qaanoon todna, qaanoon ko na maanna [RKT]

Is inquilabi fitne ke asaraat us waqt shuru hue jab kuch islami jamaato'n ko apni awaami maqbooliyat par ghamaand hone laga ke hamari daawat tamaam logo'n mein phael chuki hai, halaanke unho'n ne logo'n ko saheeh aqeeda sikhaaya tha aur na hi tauheed ki daawat di thi. Balke unka matmah-e-nazar¹ hukumat ka husool tha, uski wajah ye thi ke unke yahaa'n islami hukumat qaaem karne ka yehi ek (1) tariqa hai.

Iski wajah se sarkaari fauj se jhadpe'n bhi huee'n aur sarkaar ki jaanib se un par daaera tang kiya jaane laga, uske liye islami tehreek ke markazi rehnuma Marwaan Hadid ko pakad liya gaya, uske baad unhe'n gardan mein zehrila teeka lagaya gaya jisse unki maut waaqe ho gai.

Us par 'الطليعة الاسلامية' (Taleeah Islamiya) ke kuch naujawaano ne apne rehnuma ka badla lene ki koshish ki unho'n ne samjha ke hamare paas sarkaari fauj ka muqaabla karne ke liye quwwat aur taaqat hai, chunache unho'n ne kuch logo'n ko qatl kiya aur phir takhribi karwaaiyo'n mein mulawwis ho kar bomb dhamake bhi kiye aur uske liye unho'n ne zer-e-zameen bunker aur surange'n bhi khodee'n.

Markazi tehreek ke zimmedaariyo'n ne unhe'n aese iqdamaat se roka lekin wo apni sargarmiyo'n se baaz na aae, balke unhe'n ye taana dene lag eke tum jihaad ke khilaaf ho.

Uske 'الطليعة الاسلامية' (Taleeah Islamiya) ke chand afraad ne elaaniya jihaad ke liye sadaa-e-aam lagaai us par sarkaari fauj ne Hama shahr ka muhaasara kar liya aur fauj ki jaanib se ladaaka taiyyaaro'n², tanko'n, aur baktar-band gaadiyo'n³ samet tamaam-tar askari aalaat ko barooe-kaar laate⁴ hue khoob gola-baari aur poore shahr ko tahas-nahas karke rakh diya. Jiske natije mein (tees-hazaar) 30,000 se zaaed

¹ T: (مَطْمَح نَظَر) Maqsood, nuqta-e-nazar, maqsad-e-asli, markaz-e-nigaah, goal, objective [RKT]

² T: Fighter jets [RSB]

³ T: Armoured Fighting Vehicles (AFV), combat vehicle [RSB]

⁴ T: Kaam mein laana, amali-jaama pehnaana [Urdu]

musalmano ki jaane'n zaaya huee'n, izzat-aabroo, jaan-o-maal, aur har cheez tabaah-o-barbaad ho gai aur is tarah us inquilaabi tehreek ka khaatima pehle se bure haalaat par muntij¹ hua.

Is Inquilabi Tehreek Ke Najaaej:

① Pur-aman rehne waale tees-hazaar (30,000) se zaaed musalmano ki qeemti jaane'n zaaya huee'n.

② Daawati aur tablighi sargarmiyo'n mein rukaawate'n khadi huee'n, bahut se ahle ilm ko qatl kar diya gaya aur kitne hi ulama-e-ikraam ko qaed-o-band ki suoobate'n² jhelna padee'n, aur baqiya ke gird zindagi ka daaera tang ho gaya. Lihaaza ahle khair ka bahut nuqsaan hua aur daawati sargarmiyaa'n munjamid³ ho kar reh gae'n.

¹ T: (مُنْتَجِج) Natija dene waala, natija-khez, fruitful [RKT]

² T: (صُعُوبَات) Sakhti, diqqat, mushkil, takleef, museebat [FL]

³ T: (مُنْجَمِد) Sardi se jamaa hua [RKT]

Al-Jazaaer mein salafi daawat francisi istemaar¹ ke dino'n mein ahle ilm ke haatho'n phaeli, us daawat ke markazi kirdaar Fazilat ush Shaikh Abdul Hamid bin Baadees aur Muhammad al-Basheer Ibrahimy aur deegar ulama ikraam the. Phir jab al-Jazaaer francisi istemaar se aazaad hua to ye tehreek tehleel kardi gai.

Uske baad islami tehreeco'n ne al-Jazaaer mein apni sargarmiyaa'n shuru kee'n, lekin un sab tehreeco' ke yahaa'n aqeeda-e-tauheed aur daawat-e-tauheed ko kahee'n bhi jagah nahi mili. Jiski wajah se muaashare mein paai jaane waali bidaat aur kharabiyaa'n joo'n ki too'n baaqi rahee'n, jabke deegar muamalaat mein thodi-bahut maamooli si behtari dekhne mein aai.

Uske bad 1400h yaane 1980 mein ek (1) naujawaan "Ali bin Haaj" roonuma hua, us naujawaan ne salafi aqeeda padha aur phir ek (1) arse tak use padhata raha. Lekin usne apne siyaasi maelaan ki wajah se us azeem amal ko kharaab kar liya, yaha'n tak ke Abu Yaala ke saathiyoo'n ne hukumat ke khilaaf musallah baghawat kardi aur phir sarkaari idaaroo'n ne use pakad kar jail mein daal diya.

Salafi daawat manassah shuhood² par roonuma hone lagi aur ye sunehri daur taqriban 5 saal tak jaari raha, us arse mein bahut behtari dekhne mein aai. Salafi aqeede par mushtamil bahut si kitaabe'n logo'n mein maqbool hone lagee'n aur shirk-o-bidaat ka khaatima hone laga. Aur islami umoor is tarah se ayaa'n hone lage ke pehle aese roonuma nahi hue the. Masalan: Khawateen parda karne lagee'n, naujawaan daadhi badhaane lage aur apna libaas takhno'n se ooncha rakhne ka riwaaj aam hua, poora mulk aman-o-amaan ka gehwaara ban gaya, parliament mein pehli baar sharaab aur khwateen ki khelo'n mein shirkat par paabandi lagaane ke mutaalliq bahes hui.

Taaham ye sunehri daur ziyaada der na chal saka. Kyounke Ali bin Haaj

¹ T: French occupation/colonies [RSB]

² T: (مَتَّصِبُهُ شُهُودٍ بِرَآنَا) Zaahir hona, manzar-e-aam par hona, wujood mein aana [RKT]

jis waqt sin1406h yaane 1986 mein jail se baahar aaya aur us waqt tak wo bahut si nazariyaati islami tehreko'n se mutaassir ho chuka tha to usne dobaara se haalaat kharaab karna shuru kiye, taqseem-dar-taqseem ki policy apnaai aur is tarah 5 october 1988 ba-mutaabiq 1409h ka saaniha pesh aaya.

Uske baad ek (1) nai tehreek uthi jiska naam tha: "الجبته الإسلامية للإنقاذ"¹ uske markazi rehnuma Ali bin Haaj aur Abbasi Madani the, us tehreek se munsalik hone waale jazbaati logo'n ki taadaad roz-ba-roz badhti chali gai. Lekin afsos ke saath us tehreek ne salafi aqeede ki nashr-o-ishaa-at ke liye koi iqdamaat nahi kiye. Buraaiyo'n, bidaat aur shirkiya umoor ke pur-aman khaatime ke liye koi iqdamaat nahi kiye, kyouнке us tehreek ka hadaf deegar salafi manhaj se aari² jamaato'n ki tarah ye ban chuka tha ke kisi tarah zimaam-e-hukumat sambhaali jaaе, us naе naam se banne waali tehreek ne maazi se bilkul sabaq nahi seekha.

"الجبته الإسلامية للإنقاذ" Ne baladiyaati intikhabaat mein hissa liya aur kamyabi haasil ki is tarah is tehreek ke azaaem mazeed pukhta ho gae aur nahi ye ghamand hone laga ke ab ham parliament mein pohonch kar zimaam-e-hukumat haath mein le sakte hain.

Phir 1411h yaane 1990 mein mulki hukumat ki jaanib se intikhaabi dastoor tabdeel kar diya gaya. Jise "الجبته الإسلامية للإنقاذ" ne samjha ye iqdaam hame'n deewaar se lagaane ke liye kiya gaya hai, us par unho'n ne aam hadtaal aur dharne ka elaan kar diya.

Bahut se ahle ilm ne unhe'n us raaste par chalne se roka aur nasihat ki, ke saheeh aqeede ki taaleem par tawajja markooz rakhe'n, un ahle ilm mein Shaikh Albani رحمته الله عليه sabse qaabil-e-zikr hain, Albani رحمته الله عليه ka al-jazaaer mein daawati umoor ke saath intihaai gehra taalluq tha aur Ali bin Haaj Shaikh Albani ka saamna karne se katraata tha. Chunache pehli baar Jab Shaikh Albani رحمته الله عليه Urdun³ gae aur Ali ne mulaqaat karne se inkaar kar diya, lekin doosri baar jab Urdu pohonche to Albani رحمته الله عليه se chaar-o-

¹ T: Ise angrezi mein Islamic Salvation Front kaha jaata hai [RSB]

² T: (عارى) Khaali, mehroom [RKT]

³ T: Jordan [RSB]

naa-chaar¹ mulaqaat karni padi, lekin us par Ali bin Haaj ne ye keh diya ke recording nahi karni, phir us mulaqaat mein aesi baate’n huee’n ke jin se waazeh hota tha ke Ali bin Haaj, Albani رحمته اللہ علیہ ki nasihat qubool nahi karna chaahata.

Us mulaqaat mein Albani رحمته اللہ علیہ ne usse poocha: “Tumhare kitne saathi hain?” Ali: “Dus-lakh (1,000,000)”. Albani: “Kya sab ko maaloom hai ke Allah Ta’ala aasmaano se bhi oopar hai?”. Ali: “Nahi”.

To Albani رحمته اللہ علیہ ko maaloom ho gaya ke ye tehreek tinke ke sahaare par hai, jald hi uske peeche chupe umoor waazeh ho jaaenge. Isi tarah Shaikh Albani رحمته اللہ علیہ ne usse poocha: “Tumhare saath kinte aalim-e-deen hain?”. Ali: “Koi nahi!”.

To Albani رحمته اللہ علیہ samajh gae ke ye tehreek jahaalat par mabni hai, is tehreek ke nataaej musbat nahi honge aur uska koi faaeda nahi hoga, kyonke us tehreek ke log ahle ilm ki nasihat sunna hi nahi chaahate.

Unhe’n samjhaane ke liye Shaikh Bin Baaz, Shaikh Abu Bakr al-Jazaaeri, Shaikh Adnan Aroor, Shaikh Abdul Maalik al-Jazaaeri aur deegar salafi ulama-e-ikraam ne bhi koshishe’n ki thee’n.

Jald-az-jald hukmraani tak pohonchne ke liye “الجبهة الإسلامية للإنقاذ” ne kuch communist aur qaum-parast siyaasi jamaato’n se ittihaad kar liya aur apne buniyaadi usool-o-zawaabit se bhi dast-bardaar² ho gae, taake zimaam-e-hukmraani mil sake. Chunache 1991, yaane 1411h mein “الجبهة الإسلامية للإنقاذ” parliament satah ke intikhabaat mein pehle marhale ke andar kaamyaab ho gae.

Us par haalaat ne barq-raftaari ke saath paansa palta aur wohi hua jiska khadsha tha, chunache al-Jazaaer ke sadar Ibne Jadeed ne istifa de diya aur nai hukumat ban gai. Bade mumaalik ne fauri taur par dakhil-andaazi ki. Ab “الجبهة الإسلامية للإنقاذ” ke paas yehi raah thi ke musallah baghaawat kardi jaae aur daawat-o-jihaad ke naam par aslaha uthaya jaae, phir un mein se bahut se logo’n ne takfeeri sonch

¹ T: (چار و ناچار) Majboori se, majboor ho kar [RKT]

² T: (دست بردار) Alaahidgi, laa-taalluqi, tark kar dena [RKT]

apnaali, uske baad qatl-o-ghaarat ke intihaai andho-naak¹ waaqiaat roonuma hue, bam-dhamaake, dahshat-gardi, aur maal-o-daulat loota jaane laga, is tarah ye tehreek bhi sirf teen (3) saal qaaem rehne ke baad apne anjaam ko pohonchi.

Us Tehreek Ke Nataaej:

- ① Is tehreek ki wajah se qatl-o-ghaarat ka bazaar garam hua aur taqriban ek-lakh (100,000) ke qareeb insaan uska nishaana bane.
- ② Islami daawat aur islami bedaari ki roonuma hoti kiran bhi khatam hogai aur haalaat phir dobara peeche ke jaanib chale gae.
- ③ Gumraah-kun nazariyaat aur takfeeri soch parwaan chadhi.
- ④ Pur-aman logo'n ko dahshat-zada kiya gaya aur log deendaar afraad se bughz karne lage kyonke unse mushaabahat rakhne waale logo'n ne sangeen qism ke jaraaem ka irtikaab kiya.

¹ T: (آندوه ناک) Almnaak, takleef-dah, tragic [RSB]

Usama bin Ladin ameer-tareen naujawaan tha ye sattu (70) ki dahaai ke aakhir mein sadaae jihaad par labbaik kehte hue Afghanistan chala gaya, us waqt Afghani baashinde Soviet Union ke khilaaf bar-sar-e-paekaar the. Usama bin Laden ilm-dost-shakhs nahi tha aur na hi ahle ilm se usne deeni taaleem haasil ki thi, mahes uki ameeri ne use shohrat dilaai.

Afghanistan mein rehte hue Usama bin Ladin takfeeri soch se mutaassir ho aur ahle takfeer ko bhi Afghanistan mein khoob zar-khez zameen mili. Afghanistan ka us waqt mahol bhi takfeer soch phaelaane ke liye intihaai munaasib tha. Balke kuch mulko'n ke bhagode bhi jab Afghanistan mein pohonche to ahle takfeer ko unhe'n apne saath milaane mein koi mehnat nahi karni padi.

Is fitne ke zuhoor-pazeer hone aur uske liye raah-hamwaar karne ka kaam Qutubi (yaane Syed Qutub ke) nazariyaat ne kiya, unhe'n Arab Muashare mein 'suroori' bhi kaha jaata hai, ye salafi nazariyaat hone ka daawa karte hain, lekin salafiyat ka unse koi taalluq nahi.

Unho'n ne kuch salafi naujawaano ko aqeeda-e-tauheed ki daawat dikhla kar aahista-aahista apne saath mila liya, ye log salafi naujawaano ke saamne asma-o-sifaat ke mutaalliq Ahle Sunnat wal Jamaat aur salafi manhaj ke mutaabiq chalte the, to us cheez se salafi naujawaano ko dhoka laga aur wo Syed Qutub ke fikri nazariyaat ke aseer¹ ban gae, unhi nazariyaat mein islami muaasharo'n ko jaahiliyat se mausoof² kiya gaya hai.

Syed Qutub ke paerukaaro'n ko islami muaashare ki do (2) buniyaadi cheezo'n se awaam-un-naas ka etemaad khatam karne mein kaamyabi mili. Ulama-e-Ikraam aur hukmraan tabqa, chunache unho'n ne ulama-e-ikraam se logo'n ko bad-zan karna shuru kiya aur uske liye ye baat ghadi ke: Ulama-e-ikraam ko asr-e-haazir ke

¹ T: Qaidi, captive [FL]

² T: Jis ka wasf bayaan kiya gaya ho, mazkoor shakhs [RKT]

taqaazo'n aur haqaaeq ka ilm nahi hai, ye tabqa siyaasat se naa-balad¹ hai, ya isi tarah ke deegar ilzamaat lagaae aur logo'n ka ulama-e-ikraam se etemaad khatam kar diya.

Uske baad kuch hukkaam se sarzad hone waali ghalatiyo'n ko le kar unhe'n sirf badha-chadha ka rbayan karna hi shuru nahi kiya, balke uski badi munazzam andaaz se khoob tash-heer² bhi ki, unki majliso'n aur mehfilo'n ka mauzoo-e-sukhan³ hi yehi hota tha. Yaha'n tak ke hukmraan aur riaaya ke maabaen bhi unho'n ek (1) khaleej⁴ khadi kardi.

Isi tarah jab 1411h (1990) mein khaleej ka pehla bohraan⁵ paeda hua to raasikh⁶ ulama-e-ikraam ne ye fatwa jaari kiya ke (nazariy zaroorat ki ek (1) shiq⁷) 'Do (2) kharaabiyo'n mein se halki ka irtikaab karna jaaez hai' ki buniyaad par kaha ke isaiyo'n se madad li jaa sakti hai. To Syed Qutub ke maanne waalo'n ne use ghanimat samjha aur kehne lag eke ye dekho hamari maazi ki baato'n ki daleel aaj roz-e-raushan ki tarah ayaa'n hai. Unhe'n un haalaat mein logo'n ko ulama-e-ikraam se door karne ka bahut bada mauqa mil gaya. Mazeed-bar-aa'n unho'n ne ulama-e-ikraam ke khilaaf khoob jhoota propaganda bhi kiya.

Phir unho'n ne London❶ mein 'المنتدى الإسلامي' qaaem ki, waha'n bazom-e-khaweesh ek (1) majalla⁸ ba-naam 'السنة' ka ijra⁹ kiya, halaanke ye haqeeqat mein fitno'n aur bidaat se bhara hua majalla tha, us mein ahle ilm aur hukmraano se awaam ko door karne par khoob zor diya gaya.

❶ Yaha'n zara ghaur kare'n ke kis jagah se unho'n ne apna majalla: 'السنة' ka ijra kiya. Ghaer-

¹ T: (نا بلد) Na-jaanne waala, naa-aashna, naa-waaqif, laa-ilm, gawaar, anjaan [RKT]

² T: (تشهير) Badnaami, ruswaai, ruswa kiya jaana, mashoor karna [RKT]

³ T: (موضوع سخن) Kisi baat ka mauzoo, wo masla ya amr ya bayaan jis par bahes matloob ho [RKT]

⁴ T: (خليج) Darmiyaani faasla, farq, doori, ikhtilaaf [RKT]

⁵ T: (بُحران) Waaqiaat aur haalaat ke sangeen marhale par pohonchne ki soorat-e-haal [RKT]

⁶ T: (راسخ) Mustahkam, pakka, paaedaar [RKT]

⁷ T: (شق) Tukda, hissa [RKT]

⁸ T: (مَجَلَّة) Magzine, jareeda, risaala, journal, booklet [RKT]

⁹ T: (إجرا) Jaari karna/hona, ibtida, nashr-o-ishaa-at [RKT]

muslim mulk se, unhi ke hisaar¹ mein, islami mumaalik aur sultanato'n ke suqoot² mein mulawwis tamaam ki tamaam tehreeke'n usi nahj³ par chalti rahi hain, jaese ke Sultanat-e-Usmaniya ka suqoot bhi isi tarah hua tha, aql ke naakhun lo agar aql hai to!

Phir hukmraan aur ameer ki soorat mein logo'n ki fitri zaroorat ko poora karne ke liye Syed Qutub ke paerukaaro'n ne kuch mashaaikh jinhe'n wo "Bedaari ke ulama" kehte the, naujawaano ko mutawajje karna shuru kar diya, unke aage-peeche itne bade-bade alqaab lagaae ke haqiqat uske daswe'n hisse tak bhi nahi pohonchti thi. Unhe'n Allama, Asr-e-Haazir ke Ibne Taimiya, aur deegar mubaalagha-aamez alqaab diye gae.

Usama bin Ladin aur unke saathiyo'n ko apni khaarji fikr ki tarweej⁴ ke liye saazgaar maahol mayassar aagaya aur naujawaano ki ek (1) badi taadaad bhi un afkaar ko qubool karne ke liye taiyyaar mil gai, uske saath-saath jalti par tel ka kaam kuch muslim khitto'n par kuffaar ke tasallut ne kiya, ab jo bhi shakhs sar-zameen-e-Afghanistan ki jaanib aata to wo yehi fikr aur soch qubool kar leta tha.

1419h ba-mutaabiq 1998 mein doosri khaleeji jung hui jis mein America ne Iraq par gola-baari kit hi, uske baad 'Al Jubhah al Islamiya al Aalamiya tul Jihaad al Yahood wa Sulaibiyyeen' (الجبهة الإسلامية العالمية (لجهد اليهود والصليبيين) naami ek (1) nai tanzeem wujood mein aai jiska baad mein 'Al Qaida' ka naam rakha gaya, us tanzeem ki buniyaad rakhne waale log darj-e-zel the:

- ① Usama bin Ladin aur unke saathi.
- ② Misri Jamaat-e-Islami, unki numaaindagi Ayman Zawaahiri aur Rifaai Taha ke zimme thi.
- ③ Bangladesh ki jihadi tanzeem jiski numaaindagi Fazl ur Rahman ne ki.

¹ T: (حصار) Daaera, ghera, halqa [RKT]

² T: (سقوط) Haath se nikal jaana, zawaal, fall, defeat [RTK]

³ T: (تيج) Taur, tariqa, andaaz, dhang, qaaeda, usool [RKT]

⁴ T: (ترويج) Riwaaj, shohrat, chalan, ishaa-at [RKT]

④ Pakistan se tanzeem Jamaat-ul-Ulama jin ki numaaindagi Ameer Hamza ne ki.

In tamaam arkaan ne taaseesi¹ elaamiya² mein ye waazeh taur par likha jise baad mein iblaaghi zaraae³ mein bhi shaaya kiya gaya ke: “Ham mundarja-baala⁴ wujuhaat aur Allah Ta'ala ke hukm ki taameel karte hue tamaam musulmano ke liye ye fatwa jaari karte hain ke: Amreeki aur unke ittihaadi aam shahri^① ho’n ya fauji, sab ko rooe zameen par kisi bhi jagah qatl karna mumkin ho to unka qatl farz-e-aen hai, ye fatwa Masjid-e-Aqsa aur Masjid al Haraam ke aazaad hone tak jaari-o-saari rahega”.

① Yaha’n zara ghaur kare’n ke: Aam shahriyo’n ko bhi qatl karne ka hukm de rahe hain. Kyounke ye samajhte hain ke unhe’n kisi qism ka amaan haasil nahi hai, kyounke unke yahaa’n tamaam islami mumaalik kufriya mumaalik hain. Khaarji apne ilaaqo’n ko islami khitta aur deegar ilaaqo’n ko ilaaqa-e-kufri kehte hain.

Aage chal kar mazeed likha ke: “Ham Allah ke hukm se Allah Ta'ala par imaan aur usi se sawaab ki ummeed rakhne waale tamaam musulmano ko daawat dete hain ke amreekiyo’n ke qatl ke liye hukm-e-Ilaahi ki taameel kare’n, amreeki kahee’n bhi mile use loot le’n aur qatl kar de’n, jahan tak mumkin ho sake unka khaatima kare’n^②. Isi tarah ham tamaam muslim ulama-e-ikraam, qaaideen, naujawaano aur faujiyo’n ko daawat dete hain ke amreeki faujiyo’n aur amreeki ittihaadiyo’n^③ ke khilaaf hamle shuru kar de’n, aur unhe’n doosro’n ke liye nishaan-e-ibrat bana de’n, taake wo bhi kuch sabaq seekh le’n”.

② Iski wajah ham pehle bhi zikr kar chuke hain ke khaarjiyo’n ke yaha’n islami mulk sirf aur sirf apna unka apna ilaaqa hai. Usama bin Ladin ne saaniha New York ke baad saraahat ke saath ye kaha tha ke: “Log do (2) giroho’n mein taqseem ho gae hain, ek (1) giroh momino ka hai aun mein munaafaqat nahi hai aur ek (1) giroh kaafiro’n ka hai, un mein imaan nahi hai”. Yaane matlab ye hai ke: Saaniha New York mein hamari taa’eed karnew aala momin hai aur hamari mukhaalifat karne waala kaafir hai aur haqeeqat mein is tarah logo’n ko kaafir qaraar dene ke baad peeche kuch bhi nahi bachta.

¹ T: (تأسيس) Buniyaad rakhna, laying foundation [RKT]

² T: (إعلامية) Elaan, declaration, notification, press note [RKT]

³ T: (ذرائع إبلاغ) Wo zariye ya waseele jin se khayalaat aur ittela-aat waghaira aam logo’n tak pohonchaai jaae’n, yaane akhbaar, radio, television, mobile, internet waghaira [RKT]

⁴ T: (مُندرجة بالا) Oopar likha hua, oopar bayaan karda [RKT]

③ Isse unki muraad musalman hukmraan au runki zer-e-itaat aane waale aam shahri, fauji, aur police al-gharz tamaam log shaamil hain, yaane is tarah wo musulmano ki takfeer-e-aam karte hain.

Gumrah-kun nazariyaat ki haamil is jamaat ne bahut si dahshat gardaana karwaaiyaa'n kee'n, jin mein Nairobi mein Amreeki Sifaarat-khaane ko dhamaake se udaaya, Yemen mein USS Coal (bahri jungi jahaaz) par khud-kash hamla kiya, deegar islami mumaalik mein dhamake kiye aur phir saaniha New York roonuma hua. Phir uske baad mukhtalif mumaalik mein bam-dhamaake bhi hue aur aaj tak ham us khaarji tanzeem ke asaraat bardaasht kar rahe hain.

Is Tanzeem Ke Nataaej:

① Unho'n ne bam-dhamaako'n aur rihaaishi imaarate'n tabaah karke musulmano ka qatl-e-aam kiya, pur-aman logo'n ko dahshat-zada kiya, aur khoob danga-fasaad phaelaaya. ①

① Yaha'n zara ghaur kare'n ke unki daawat is buniyaad par qaaem thi ke khoon-e-muslim ki hifaazat ki jaae, lekin sabse pehle unho'n ne musulmano ki hi khoonrezi ki.

② Unho'n ne ghaer-muslim quwwato'n ko islami khitto'n par dahshat-gardi ke khaatime ke naam par apna tasallut jamaane ka mauqa faraaham kiya. Iski wajah se hazaaro'n musulmano ki jaane'n zaaya huee'n, aur muslim mumaalik kuffaar ke zer-e-tasallut¹ chale gae.

③ Musalman mazeed kamzor hue aur un mein intishaar paeda hua.

④ Islam ki raushan soorat maskh hui aur bahut se logo'n ke yahaa'n islam ko ba-maane dahshat-gardi aur wahshiyat samjha jaane laga. ①

① Halaanke Rasool Allah ﷺ basa-auqaat hadd ke mustahiqeen par hadd naafiz nahi karte the, sirf is liye ke logo'n ki nazro'n mein islam ki raushan tasween maskh na ho. Jaese ke Rasool Allah ﷺ ne Abdullah bin Ubai bin Salool aur Zul Khuwaesarah par hadd qaaem nahi farmaai. Isi tarah Aap ﷺ ne khuch kaam sharai maslahat ki bina par nahi kiye, jaese ke Aap ﷺ ne Kaaba ki az-sar-e-noo buniyaado'n par taameer nahi farmaai aur us mein se mushriko'n ki jaanib se ki gai tabdeeli ka khaatim nahi farmaya, ye sab umoor is liye ke logo'n ke dil is deen se mutanaffir na ho'n. Ab faesla aap khud hi kare'n ke Rasool Allah ﷺ ne deen-e-islam ko kisi bhi dhabbe se bachaane ke liye iqdamaat kiye aur unho'n ne kya gul khilaae hain!

¹ T: (زیرِ تسلط) Under control [RSB]

- ⑤ Apne deen ko bacha kar jo musalman ghaer-muslim ilaaqo'n mein hijrat kar gae un par waha'n zindagi ka daaera tang kar diya gaya.
- ⑥ Poori duniya mein jo rifaah-e-aamma¹ aur daawat mansoobe jaari the wo sab ke sab thap ho gae.
- ⑦ Muslim muaasharo'n mein takfeer aur dhamaako'n ka aam riwaaj hua.
- ⑧ Islami mumaalik mein aman-o-amaan sabotaj hua to usse daawati sargarmiyo'n par manfi² asaraat pade.
- ⑨ Choonke khaarji taur takfeeri tola apne aap ko salafi manhaj se munsalik karta tha usse soofi aur raafzi firqe ko aage aane ka mauqa mila. Unho'n ne salafi manhaj ke khilaaf taan-o-tashnee ka bazaar garam kiya, Al Qaida ke roonuma hone se liberal, azaad-khayaal³ aur ibaahat-pasand⁴ islam mukhaalif tamaam nazariyaati dhade⁵ aur giroh khush hue.

¹ T: (رِفَاهِ عَامَّة) Aam logo'n ki bhalaai, falaah [RKT]

² T: (مَنْفِي) Bura, ghalat, negative [RSB]

³ T: (آزاد خَيَال) Azaad fikr waala, liberal [RKT]

⁴ T: Aesa shakhs jo islami taalimaat ki jagah liberal taalimaat par amal karta ho aur use farogh deta ho [RSB]

⁵ T: (دَهِز) Giroh, jamaat, fareeq, party, group [RKT]

Teesra Baab: Asr-e-Haazir Mein Khurooj Ki Soorate'n

Tamheed

Pehle Ham ne khawaarij ka tazkira karte hue unki karastaniyaa'n zikr kee'n jin ki wajah se unki shariyat mein mazammat ki gai, unki aqsaam aur dhade-bandiyo'n ka bhi zikr kiya, isi tarah unse muaalliqahkamaat aur zamana-e-qadeem-o-jadeed mein roonuma hone waali khaarjiyo'n ki tareeke'n aur tanzeeme'n bhi zikr kee'n. Unki baghaawat par mushtamil tehreeko'n aur unke nataaej ka tazkira bhi kiya, un tamaam-tar umoor ko zikr karne ke baad ek (1) aese baab ki zaroorat thi jis mein saabiqa bayaan-shuda cheezo'n ka faaeda zikr ho, aur wo ye hai ke unke ham-nawa banne se hattal-imkaan koshish kare'n.

Chunache saabiqa tafsilaat ki raushni mein main daur-e-haazir mein khurooj ki soorate'n zikr karunga, taake ham apni aane waali naslo'n ko unse bacha sake'n.

Pehla Mabhas: Ulama-e-Ikraam Ke Fahm Ko Ehmiyat Na Dete Hue Apne Fahm Ko Tarjeeh Dena

Jitne bhi fitne aur baaghi tehreeke'n paeda hui hain sab ki buniyaad yehi thi, uski tafsilaat pehle guzar chuki hain ke zaati fahm ko tarjeeh dena sangeen-tareen manhaji ghalati hai.

Ham pehle ye cheez dekh chuke hain ke fitno aur mushkil haalaat mein ulama-e-ikraam se raabta munqata karna maazi ki tamaam baaghi tehreeko'n ki buniyaad raha hai, ham ye doosri fasl mein zikr kar chuke hain. Aap Syedna Usman رضي الله عنه ke khilaaf baghaawat karne waalo'n se lekar Al Qaida ke fitne tak nazar dauda le'n sab ki sab tehreeko'n aur tanzeemo'n mein qadr mushtarik¹ yehi nazar aaegi ke unho'n ne ahle ilm aur ulama-e-ikraam se rehnumaai nahi li. Halaanke Syedna Usman رضي الله عنه ke daur mein aese Sahaba Ikraam رضي الله عنه aur ahle ilm maujood the jin ki ilmi salaahiyato'n par saari ummat ka ittifaq hai. Tamaam logo'n ke yahaa'n Allah Ta'ala ne unhe'n qubool-e-aam ataa farmaya tha.

Chunache Usman رضي الله عنه ke khilaaf baghaawat karne waalo'n ne Sahaba Ikraam رضي الله عنه ke faham ko nahi maana, balke unke mutaalliq zabaan-daraazi ki.

Unke baad roonuma hone waale khaarjiyo'n ne yehi tarz-e-amal apnaaya balke unse bhi aage badhte hue Sahaba Ikraam رضي الله عنه ko nauzubillah kaafir hi keh diya.

Isi tarah saaniha harra mein bhi baaghi logo'n ne Ibne Umar aur Noman bin Basheer رضي الله عنه jaese Sahaba Ikraam aur Taabaeen Ibne Musaiyyib رضي الله عنه ki baat na maani.

Aese hi Ibne Ash-at aur Ibne Muhallab ke saathiyo'n ne bhi Hasan Basri aur Mujahid samet naamwar ulama-e-ikraam ki naseehato'n par kaan nahi dhara², halaanke unho'n ne bade saaf lafzo'n mein fitne mein mulawwas hone se roka tha.

¹ T: (مُشْتَرِك) Aisi cheez jis mein do (2) ya usse ziyaada shareek ho'n, isteraak kiya gaya [RKT]

² T: (كَانَ لَهُ دَهْرًا) Dehaan na dena, ghaur na karna [RKT]

Yehi haal Hama, Juhaimaan, Al-Jazaaer aur Al Qaida waghaera tamaam muaasir¹ fitno'n ka tha. Kyouнке unho'n ne bhi tamaam ke tamaam fitno'n mein ahle ilm aur kibaar ulama-e-ikraam ki baato'n par etemaad karne se roka, unhee'n unke baare mein bad-zan² kiya, khusoosan jin masaael mein unhe'n rehnumaai ki zaroorat thi un mein bhi unhe'n istifaade ka mauqa nahi diya.

Agar wo un tamaam fitno'n mein ulama-e-ikraam ki baato'n par amal karte aur apni bimaar fikr aur faham par ghamand karte hue na chalte to koi bhi fitna khada na hota, kyouнке Nabi ﷺ ne tabaah-kun umoor waazeh karte hue jin cheezo'n ka zikr kiya hai un mein ye bhi hai ke: "Insaan apne baare mein ghamand kare". ❶

❶ Is riwayat ko deegar ahle ilm ke alaawa Tabarani ne Al Ausat: V6 P47 mein riwayat kiya hai aur As-Silsila Sahiha: H1802 mein ise Albani ne Hasan qaraar diya hai.

¹ T: (مُعاصِر) Ek (1) hi zamaane ka, apne zamaane ka, ham zamaana [RKT]

² T: (بَدِّ ظَنِّي) Bura gumaan ya shak karne waala, badgumaani, shakki [RKT]

Doosra Mabhas: Naa-ahl Aur Jaahil Logo’n Ko Allaama Fahhaama Bana Kar Pesh Karna Aur Unke Mauqif Ko Awaam Mein Maqbool Karne Ke Liye Khoob Alqabaat Dena

Ahle ilm aur raasikh ulama-e-ikraam ko deegar aese logo’n se mumtaaz rakhna chaahiye jo ilm-o-amal mein pukhta nahi hain, lekin apne aap ko Allaama Fahaama kehelwaana pasand karte hain, logo’n ki zabaano’n se apne baare mein bade-bade alqabaat aur qad-kaath¹ banwaana unka mashghala hota hai. Is tarah un dono qismo’n ke darmiyaan farq karne ka bahut faaeda hota hai. Kyouнке agar is tarah farq rawaa² na rakha jaae to usse bahut hi nuqsanaat hote hain. Kea ese logo’n ko masnad-e-fatwa mil jaati hai jo haqeeqat mein uske ahl hi nahi hain, wo aqaaed aur furooi masaael mein salafi manhaj par nahi hote. Natije mein sharai ahkamaat tabdeel hone ki soorat mein roonuma hota hai aur deeni iqdaar khokhli ho jaati hai, faaede ki bajaae nuqsan uthaana padta hai, nat-nae fitne janam lete hain aur yehi kuch aaj-kal ho raha hai.

Rasool Allah ﷺ ka farman hai: “Allah Ta’ala ilm ko bando’n se yak-lakht³ nahi uchak lega, balke ilm qabz karne ke liye ulama-e-ikraam ko uthaa lega, yahan tak ke jab koi bhi aalim baaqi nahi rahega to log jaahilo’n ko apne sarbaraah bana lenge, phir jab unse poocha jaaega to wo baghaer ilm ke fatwe jhaade’nge, khud to gumraah the hi doosro’n ko bhi gumraah karenge”. (Sahih Bukhari: 100; Sahih Muslim: 2673)

Nat-nae paeda hone waale masaael, jihaad, aur jungbandi jaese hassaas umoor ke mutaalliq fatwa nawesi aese nahi hoti jaese ke tahaarat, namaz aur deegar juzwi masaael ke mutaalliq hoti hai, kyouнке awwal uz zikr mein sirf raasikh-ul-ilm, musaa-leh-o-mafaasid par gehri nazar rakhne waale ahle ilm hi guftagu kar sakte hain. Jinhe’n is baat ka irdraak ho ke do (2) yaksaa’n umoor mein tarjeeh kise di jaati hai? Is aakhri baat ki fitno’n ke waqt zaroorat aur ehmiyat bahut

¹ T: (قَد كَاثِه) Qad-o-qaamat, del-dol [RKT]

² T: (رَوَا) Durust, munaasib [RKT]

³ T: (يَك لَحْط) Fauran, usi waqt, all at once [RKT]

ziyaada hoti hai. Hatta ke makhsoos fitno'n ke mutaalliq waarid-shuda¹ nusoos ki maarifat se bhi ziyaada is aakhri baat ki zaroorat hoti hai.

Yehi wajah hai ke Hasan Basri رحمته الله kehte hain: "Jab fitne sar uthaate hain to sirf ahle ilm ko hi unka idraak hota hai, lekin jab fitne chatna shuru ho jaate hain to tab har jaahil ko uska ilm hota hai". (Ibne Saad ne Tabaaqat: V7 P166; Abu Nuaim ne Hilya: V9 P24 aur deegar ahle ilm ne riwayat kiya hai)

Ibne Qaiyyim رحمته الله kehte hain: "Agar raasikh-ul-ilm shakhsiyat par samandaro'n ki maujo'n ki tarah pae-dar-pae shubhaat waarid kiye jaae'n to bhi uske yaqeen mein rakhna² nahi padta aur na hi shukook paeda hote hain, kyoumke uska ilm pukhta ho chuka hai aur shubhaat use bar-angekht nahi kar sakte, balke koi bhi shubha waarid ho to uske ilm ke saamne paash-paash ho jaata hai". (Miftaah Daar us Saadah: V1 P140)

Yehi wajah hai ke raasikh-ul-ilm³ log hi fitno'n mein saabit qadam rehte hain wo jald baazi se kaam nahi lete balke mukammal chaan-phatak karte hain, unhe'n jazbaat apna aseer nahi bana sakte aur na hi koi unhe'n bar-angekht kar sakta hai.

Chunace fitno'n ke daur mein jin ahle ilm se rujoo kiya jaae unki pehchaan pehle se honi chaahiye is tarah saabit-qadmi ke imkaan bahut ziyaada raushan ho jaate hain aur insaan agar kisi fitne mein mulawwis ho bhi jaae uske liye waapsi ka raasta baaqi hota hai.

Jin alamaat ki wajah se insaan kisi raasikh-ul-ilm shakhsiyat ko doosro'n se mumtaaz kar sakta hai bahut ziyaada hain, yaha'n unke zikr karne ki jagah nahi hai, main sirf ek (1) baat ki taraf ishaara karunga ke logo'n mein unke ilm-o-rusookh ke charche zabaan-zad⁴ aam hote hain, Allah Ta'ala ne logo'n mein unka taaruf hi is baat se karwaya hota hai ke falaa'n aalim fatwa aalim fatwa dene ki ahliyat rakhta hai.

Shaikh Hamd bin Naasir Ma'mar رحمته الله fatwa saadir karne ki salaahiyate'n

¹ T: (وارد شدہ) Maujood hue/hone waale [RSB]

² T: (رُكِنَتْ) Rukaawat, khalal, fitna, fasaad, kharaabi, aeb [RKT]

³ T: Ilm ke maedaan mein mazbooti ke saath jame hue, ilm waale [RSB]

⁴ T: Sabhi ki zabaan par [RSB]

bayaan karte hue kehte hain: “Saikh Taqiuddin aur Ibne Salaah ne kisi shakhs ki shohrat ko hi motabar samjha ke log use fatwa saadir karne ka ahl samjhe’n, isi baat ko Imam Nawavi ne ‘الروضة’ mein naql kiya hai aur usi ko Shafai fuqahaa-e-ikraam ki jaanib mansoob kiya aur mazed kaha: Chunache is bina par agar koi shakhs ilm-dost hai, tadrees waghaera bhi karta hai to mahez unhi umoor par kisi ko fatwa saadir karne ki ijaazat nahi di jaa sakti. Khusoosan aaj-kal ke daur mein kyonke jahaalat bahut badh chuki hai, us waqt haqiqi tishnagaan-e-ilm¹ ki kami hai aur jaahil qism ke talaba mansab-e-qazaa aur ifta sambhaale hue hain”. (Al Ijtihad wat Taqleed: 47)

Main ye samajhta hoo’n ke yaha’n par aesi alaamaat ka zikr karna zaroori hai jin se raasikh-ul-ilm aur deegar ilm-dost shakhsiyato’n mein farq mumkin ho sake aur waazeh ho ke kaun salaf ke manhaj par qaaem hai aur kaun apne aap ko bada kehelwaana chaahta hai jin ki wajah se fitne paeda hote hain, un alamaat ko bayan karne ka awwaleen maqsad yehi hai ke unse log bache’n aur doosro’n ko bhi roke’n taake log haqiqi raasikh-ul-ilm ulama ikraam se rujoo kare’n, is tarah se mustaqbil mein nuqsanaat kam se kam honge, kashti pur-aman andaaz mein kinaare lag jaaegi.

Ilm ke daawedaar jo ke haqiqat mein jaahil ho’n unko pehchaanne ki kaafi alaamaat hain un mein se kuch ki jaanib ishaara karta hoo’n.

Ilm Ke Daawedaaro’n Ki Alaamaat

Pehli Alaamat:

Aese log ahle ilm ke mashware aur ijaazat ke baghaer apne aap ko masnad-e-fatwa par birajmaan² kare lete hain, isse ye bhi maaloom hota hai ke ye log deen-e-Ilaahi ke baare mein kitni jasaarat aur jurat se kaam lete hain, kyonke fatwa saadir karna asal mein ek (1) aazmaaish hoti hai, chunache jis shakhs ko apne deen ki fikr ho wo usse hattal-imkaan³ bachne ki koshish karta hai, wo mufti banne se

¹ T: Ilm ki talab/aarzo/pyaas/khwaahish rakhne waale [RSB]

² T: Mufti ki masnad par baethna [RSB]

³ T: (حَتَّى الإمكان) Jis qadr mumkin ho, jahaan tak ho sake [RKT]

katraata hai, to jadeed masaael aur fitno'n ke waqt to apne aap ko mufti banana se aur ziyaada bachana chaahiye!

Sahaba Ikraam رضي الله عنهم ki ye aam aadat thi ke apne aap ko aazmaaish mein daalne ki bajaee fatwa dene se ijtinaab karte the, mabaada koi ghalat baat deen-e-Ilaahi ki jaanib hamari wajah se mansoob na ho jaae, halaanke wo ilm-o-amal mein ham se kahee'n aage the, chunache yehi waja hai ke ahle ilm koshish karte aae hain ke unhe'n fatwa na dena pade koi aur shakhs fatwa de de, balke kuch salaf-o-salaaihen se ye bhi saabit hai ke wo hassaas masaael mein fatwa dene se gurez karte the, jaise ke Sufyan bun Uyayna رضي الله عنه se manqool hai.

Isi tarah Imam Ahmad رضي الله عنه bhi kabhi kabhaar talaaq ke masle ka jawaab nahi dete the aur saail¹ ko waapas bhej dete the, ya phir Abu Obaidullah رضي الله عنه ki jaanib saail ko bhej kar kehte: "Aese sawaal ka jawaab kaun do?" agar talaaq ke masle mein itni ehtiyaar hai to intihaai hassaas qism ke mauzuaat jin ka asar bahut wasee aur door-ras² hota hai un mein to mazeed ehtiyaat karni chaahiye, choonke hassaas mauzuaat ka taalluq islami jamaato'n, imaan-o-kufr, khoon, jihaad, aur hukmraano ke saath hota hai is liye aese mauzuaat mein khoob ehtiyaar baratni chaahiye. Farman-e-Baari Ta'ala hai:

Aur Jab Koi Aman Ki Ya Khatre Ki Khabar Un Tak Pohonchti Hai To Use Fauran Udaa Dete Hain Aur Agar Wo Use Rasool Ya Apne Kisi Zimmedaar Haakim Tak Pohonchate To Wo Aese Logo'n Ke Ilm Mein Aajaati Jo Usse Saheeh Natija Akhaz³ Kar Sakte Hain.

وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوِ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ.

(Surah-an-Nisa: 83)

Is aayat mein musulmano ko Allah Ta'ala ki jaanib se hukm hai ke jadeed-tareen masaael aur pur-fitan daur mein rujoo kare'n to raasikh-ul-ilm ulama-e-ikraam ki jaanib, infiraadi haesiyat mein kisi aalim, ya

¹ T: (سائل) Daryaaf karne waala, poochne waala [RKT]

² T: (دور رس) Door tak asar-andaaz hone waala [RKT]

³ T: (أخذ) Haasil karne ya lene ka amal, husool [RKT]

aami shakhs ya mufakkir¹ aur siyaasi sakhsiyato'n, ya bidati aur saeheel aqeede se munharif logo'n ki jaanib rujoo mat kare'n.

Mazkoora-baala aayat ki tafseer mein Saadi رحمۃ اللہ علیہ ka mauqif pehle guzar chuka hai ke: "Yaha'n ek (1) tarbiyati usool bayan kiya gaya hai ke jis waqt kisi muaamale mein bahes-o-takraar ho jaae to phir faesle ke liye us shakhs se rujoo kare'n jo muaamala-fehmi par mukammal dastaras rakhta ho aur us mein mutakhassis² ho, phir uski baat ko radd na kiya jaae, kyonke uski raae saheel mauqif ke ziyaada qareeb hogi aur us mein ghalati ka imkaan kam se kam hoga". (Tafseer Saadi)

Isi tarah Khateeb Baghdadi apni kitab: "Al Faqeeh wal Mutafaqqih" mein kehte hain: "Ek (1) aadmi Rabee'a ke paas aaya to aap ro rahe the, us shakhs ne poocha: Aap kyon ro rahe hain? Wo shakhs Rabee'a ke rone ki wajah se ghabra gaya aur phir poocha: Aap ko koi takleef to nahi? Us par Rabee'a ne kaha: Nahi, mujhe koi takleef to nahi hai, lekin aaj aese shakhs se fawa poocha gaya jiske paas ilm hi nahi hai, ye to islam mein bahut hi sangeen amr³ hai". Main Khateeb Baghdadi kehta hoo'n ke: "Musalmano ke hukmraan ko chaahiye ke masnad-e-ifta par birajmaan muftiyo'n ki chaan-been parakh tasalsul ke saath jaari rakhe, lihaaza agar koi fatwa dene ka ahl hai to use uske mansab par qaaem rakha jaae aur jo uska ahl na ho to hukmraan use sakhti ke saath mana kar de aur hukm-udooli⁴ ki soorat mein sakht saza ki tambeeh bhi kare".

Is liye muftadien⁵ ko roz-marra ke umoomi umoor mein bhi fatwa dnee se qabl ahle ilm se mashwara aur ijaazat le leni chaahiye, che-jaaeke jadeed aur fitno'n ke mutaalliq fatwe saadir kare'n.

Imam Maalik رحمۃ اللہ علیہ kehte hain: "Masnad-e-Hadees aur Fatwa par baethne ka har khwaahishmand us masnad ka haqdaar nahi hota, uske liye

¹ T: (مُفَكِّر) Bahut ghaur-o-fikr karne waala [RKT]

² T: (مُتَخَصِّص) (Kisi kaam mein) khusoosiyat rakhne waala, kisi ilm ya fann ka maahir [RKT]

³ T: (أمر) Maamla, masla, baat, hukm [RKT]

⁴ T: Hukm se roo-gardaani, naafarmaani, kisi hukm ko maanne se inkaar karna [RKT]

⁵ T: Ibtida karne waalo'n, pehel karne waalo'n, aghaaz karne waalo'n [RSB]

pehle wo ahle hil-o-aqd aur masjid waalo'n se mashwara kare, agar wo samjhe'n ke masnad-e-hadees aur fatwa par birajmaan hone ki salaahiyat to theek (warna hargiz ye iqdaam na kare) isi liye main bhi us waqt tak masnad-e-hadees aur fatwa par nahi baetha jab tak mere baare mein 70 mashaaiikh ne ye gawaahi nahi de di ke main uska ahl hoo'n". (Ad Deebaaj az Ibne Farhoon: 21)

Isi tarah ek (1) aur jagah kehte hain: "(Ibtida mein) Jab mujh se koi masla poocha jaata to pehle main apne se bade ulama ikraam se poochta: Kya main us sawaal ka jawaab dene ka ahl aur majaan hoo'n? Chunache us baare mein maine Rabee'a se ijaazat maangi aese hi Yahya bin Saeed se ijaazat maangi to unho'n ne mujhe hukman fatwa dene ko kaha".

Us par kisi ne pooch liya: "Abu Abdullah! (Imam Maalik رحمته الله ki kunyat) Agar wo aap ko rok dete to?" Imam Maalik رحمته الله ne kaha: "To main ruk jaata, kyonke koi bhi shakhs apne aap ko kisi kaam ka ahl samajhne se pehle kisi bade se pooch le ke kya main us kaam ka ahl ho gaya hoo'n".

(Is asar¹ ko Bayhaqi ne Al Madkhal: V2 P279 mein, aur isi tarah Khateeb Baghdadi ne Al Faqeeh wal Mutafaqqih: V2 P154, aur Abu Nuaim ne Hilyatul Auliya mein Maalik bin Anas ki sawaaneh zikr karte hue bayan kiya hai)

Isi tarah Imam Shaatibi رحمته الله kehte hain: "Agar kisi aalim ke baare mein ulama-e-ikraam gawaahi na de'n to uska hukm be-ilm logo'n waala hi hota hai, hatta ke koi doosra shakhs uske aalim hone ki gawaahi de de, aur use khud bhi di jaane waali gawaahi ke mutaalliq eteraaf ho, basoorat-e-deegar laa-ilm hone ka to use yaqeen hoga ya shak hoga, to har-do haalat (laa-ilm par yaqeen ya shak) mein apne aap ko fatwe ka ahl samajhna hawas-parasti hai, kyonke hona to ye chaahiye tha ke apne baare mein kisi se raae le leta, lekin usne aesa nahi kiya, to ab ye hona chaahiye tha ke fatwa-nawesi ke liye use koi doosra shakhs chunta, lekin usne ye bhi nahi kiya (to ab yehi baat baaqi reh jaati hai ke usne hawas-parasti ki wajah se man-maani ki hai)".

Mazkoora baala ulama-e-ikraam ki guftagu mein gawaahi se muraad ye

¹ T: (أثر) Hadees [RKT]

nahi hai ke ahle ilm kisi ke baare mein ye kahee'n ke wo mehnat aur laayaq taalib-e-ilm hai, balke yaha'n par wo ye kahee'n ke falaa'n shakhs jadeed masaael mein fatwa dene ka ahl hai ya usi tarah ki hasb-e-zaroorat taabeer istimaal kare'n.

Doosri Alaamat:

Jadeed masaael aur fitno'n mein ulama-e-ikraam ki mukhaalifat kare'n, aese log mahez fatwa jhaadne par hi iktifa nahi karte balke nafs masla mein Ulama-e-Ikraam ke fataawa ki mukhaalifat karte hain, is tarah unho'n ne ek (1) muttafaqa raae ko ikhtilaafi bana diya aur logo'n ko sahsh-o-panj¹ mein daal diya, isse waazeh hota hai ke ye log khud-pasandi mein muftala hain aur unhe'n apne aap par ghamand bhi hai.

Halaanke Rasool Allah ﷺ ka farman hai: "Teen (3) cheeze'n tabaah-kun hain, unhe'n bayan karte hue farmaya: Insaan apne baare mein ghamand kare". (Is hadees ki takhreej pehle guzar chuki hai: P159²)

Kisi bhi ilm se waabasta fard ki ilmi gheraai us waqt zaahir aur ayaa'n hoti hai jab insaan jadeed masaael aur pur-fitan haalaat mein kibaar Ulama-e-Ikraam ke raaste par gaamzan ho, haqeeqat mein yehi wo maedaan hai jis mein insaan ka ilm nikhar kar saamne aata hai, bilkul usi tarah jaese ilm-e-hadees mein siqa raawiyo'n ki pehchaan ye bhi hoti hai ke wo apne se bade siqa raawiyo'n ki mukhaalifat na kare.

Lihaaza agar koi shakhs jadeed masaael mein ahle ilm ki mukhaalifat kare, phir us par zidd aur hat-dharmi ka muzaahara karte hue munazaro'n aur bahes-o-takraar par utar aae, apne mukhalifeen ko hiqaarat-aamez lehje³ mein mukhaatib kare, unhe'n bewaqoof qaraar de. To ye Allah ki panaah, hawas-parasti mein shaamil hai, ahle bidat ka yehi turra-e-imtiyaaz⁴ raha hai ke wo sirf apne aap ko hi haq par samajhte hain.

Halaanke tishnagaan-e-ilm ka wateera ye hota hai ke wo apni raae ko

¹ T: (شَشْن و پَنَج) Haeraani, shak-o-shubha [RKT]

² T: Ye Urdu kitaab ka page number hai, is roman kitaab ka P: 137 dekhiye. [RSB]

³ T: Zillat, nafrat aur be-izzati ke saath [RSB]

⁴ T: (طَرَّةٔ اِمْتِيَاْز) Wo sifat jo doosro'n se mumtaaz kare, baais-e-fauqiyat/izzat/ehteraam [RKT]

harf-e-aakhir¹ nahi samajhte, neez apna mauqif apnaane mein jald-baazi aur jazbaat se kaam nahi lete. Phir agar apna mauqif bana bhi le'n to doosro'n ko uske saamne sar-e-tasleem kham karne² par majboor nahi karte, kyonke aesa mumkin hai ke ibtida mein muaamala itna waazeh na ho, nataaej ke khad-o-khaal³ ayaa'n⁴ na ho'n, lekin baad mein ye sab ceehze'n saamne aane par nadaamat⁵ ka saamna karna pade aur ghalatiyaa'n zaahir hone lage'n, ab ghalat mauqif apnaane ki wajah se ummat ko jo nuqsaan pohoncha, wahdat-e-ummat mein rakhne pade⁶ un sab ki talaafi ke liye ghalat mauqif apnaane ke peeche kaar-farma husn-e-niyyat kaafi nahi ho sakta.

Jaese ke Sahal bin Hunaif رضي الله عنه kehte hain ke: “Logo! Deeni umoor mein raae-zani se hattal imkaan bacho, kyonke agar apni raae ko buniyaad bana kar Nabi ﷺ ke kisi hukm ko mustarad karna chahta to Abu Jandal رضي الله عنه ke waaqia mein kar sakta tha”. ❶

❶ Sahih Bukhari: 3953 ne naql kiya hai, Abu Jandal ke waaqia se muraad ye hai ke Sulah Hudaibiya ke mauqa par jab sulah ki shaqe'n tehreer ho rahi thee'n to usi dauraan Makkah se Abu Jandal رضي الله عنه aankh bacha kar nikalne mein kaamyaab ho gae aur Hudaibiya ke muqaam par Nabi ﷺ ke saath milne lage to Suhail bin Amr jo ke kuffaar-e-makka ka numaainda tha usne kaha: Aye Muhammad ﷺ us muaahade ka sabse pehle itlaaq⁷ Abu Jandal par hoga aur aap use hamare hawaale karenge, us par Nabi ﷺ ne haami bharli aur musalmano ko us par shadeed tahaffuzaat the, lekin choonke ye Rasool Allah ﷺ ka hukm tha is liye kisi ne Aap ﷺ ke hukm ki mukhaalifat nahi ki.

Teesri Alaamat:

Jadeed masaael mein bahut ziyaada charb-zabaani aur bahes-o-takraar aap unhe'n har cheez ke baare mein apna mauqif bayan karte hue zaroor paaenge aur apna mauqif bayan karne ke liye akhbaari bayanaat ka shaara lenge, har thode se waqfe ke baad unka naya

¹ T: (خَرْفِ آخِر) Qatai baat, aakhri baat, aakhri faesla [RKT]

² T: (سَرِ تَسْلِيمِ خَم كَرْنَا) Hukm maanna, itaa-at karna [RKT]

³ T: Huliya, shakl-o-soorat ki saakht [RKT]

⁴ T: (غِيَاں) Zaahir, khula, aashkaar [RKT]

⁵ T: Sharmindagi, pachtaawa [FL]

⁶ T: (رُكْحَنَا) (رُكْحَنَه) Rukaawat, khalal, fitna, fasaad, kharaabi, aeb [RKT]

⁷ T: (إِطْلَاق) Kisi qism ki shart ya qaid lagaana [RKT]

akhbaari bayan saamne aaya hua hoga, balke akhbaari bayan mein apne saath doosro'n ko bhi milaaenge, unki taadaad ka andaaza aap you'n laga sakta hai ke agar unhe'n yakja jama kar diya jaae to ek (1) badi kitaab ban jaae.

Fitno'n se mutaalliq bahut ziyaada guftagu karne se be-chaeni aur iztiraabi haalat hi paeda hoti hai, kyouнке har roonuma hone waale waaqia par tabsara aur mauqif bayan nahi kiya jaata, ziyaada se ziyaada ye kiya jaata hai ke mukhtasar aur waazeh lafzo'n mein bayan diya jaata hai jo sab ko samjah bhi aajaae aur khatraat bhi tal jaae'n, lekin bahut ziyaada guftagu, bahes-o-takraar aur be-maqsad mubaahise aur munaazare karna to ye bidati aur gumraah logo'n ka kaam hai.

Hammaad bin Zaid رضي الله عنه kehte hain: "Amr bin Obaid aur Shabeeb bin Shaeba ek (1) raat baethe bahes karte rahe yaha'n tak ke fajr ho gai, phir jab namaz adaa Karli to Amr bin Obaid, Shabeeb bin Shaeba ko kehne laga: Abu Ma'mar (Shabeeb ki kunyat) aao dobara phir bhaes shuru karte hain, aajao".

Us par Hammaad bin Zaid رضي الله عنه ne kaha:

"Jab tum kisi ko dekho ke wo hare k (1) ke saath masaael mein bahes-o-takraar karta hai aur baat nahi manta, mubaahase se baaz bhi nahi aata, to jaan lo ke wo gumraah dil ka maalik hai, wo mushtaba umoor ka paerukaar hai, usse bach kar raho". (Al Etesaam az Shaatibi: 740)

Salaf-o-Saaliheen hamesha se bahut ziyaada mubaahase aur takraar se rokte chale aae hain aur use ahle bidat ki imtiyaaazi sifat qaraar dete hain, kyouнке Ahle Sunnat wal Jamaat ke liye muaamala-fehmi aasaan hoti hai is liye unhe'n mubaahas-o'n aur munaazaro'n ki zaroorat nahi padti, jabke gumraah logo'n ko muaamala-fehmi mein mushkil hoti hai to wo har waqt hi bahes-o-takraar mein pade rehte hain, kyouнке mushtaba umoor mein tashaffi bakhsh jawaab milna mushkil hota hai.

Imam Maalik رضي الله عنه kehte hain: "Ilm-o-hikmat raushni hain, ye bahut ziyaada masaael ke idraak ka naam nahi hai, balke Allah Ta'ala jise

chaahta hai us raushni se behrawar farma deta hai”. (Jaame Bayan-ul-Ilm wal Fazlah mein Ibne Abdul Bar mein naql kiya hai)

Isi tarah Barbahaari رحمہ اللہ kehte hain: “Allah Ta'ala aap par rahem farmaae, ye baat zehen-nasheen karlo ke: Ilm bahut ziyaada riwayaat aur kitaabo’n ki maarifat ka naam nahi hai, balke aalim to wo hai jo ilm par amal kare aur sunnat ka shaedaai ho, chaahe uske paas kitaabe’n thodi hi kyouin na ho’n chunache Kitaab-o-Sunnat ka mukhaalif bidati hai, chaahe uske paas kitaabo’n aur ilm ka ambaar laga hua ho”. (Sharah as Sunnah: 102)

Isi tarah Ibne Rajab رحمہ اللہ kehte hain: “Mutakhhhireen mein se bahut se log is bimaari mein muhtala hain ke kisi ek (1) masle mein bahut ziyaada mubaahasa, takraar, bahes, aur munaazare ki kaefiyat paeda kar dete hain, unka ye maanna hai ke jis shakhs mein ye cheeze’n deeni umoor ke mutaalliq jis qadr ziyaada hongii wo utna hi bada aalim hoga, halaanke ye khaalis jahaalat hai, kyouinke aap zara akaabir sahaaba ikraam par nazar daudaae’n. Masalan: Abu Bakr, Umar, Ali, Usman, Ibne Masood, Zaid bin Saabit رحمہم اللہ waghaera unki masaael ke mutaalliq guftagu Ibne Abbas رحمہ اللہ se kam hai, halanke wo Ibne Abbas se bade aalim hain, isi tarah taabaeen ki guftagu Sahaba Ikraam رحمہم اللہ se ziyaada hai, halaanke Sahaba Ikraam رحمہم اللہ taabaeen se bade ahle ilm the, aese hi taba-taabaeen ki guftagu taabaeen se ziyaada hai, halaanke taabaeen unse bade ahle ilm the”.

Lihaaza bahut ziyaada riwayat aur tehreero’n ka naam ilm nahi hai, balke ye to ek (1) raushni hoti hai jo Allah Ta'ala ki jaanib se dil mein daal di jaati hai, us raushni ki madad se insaan haq-o-baatil mein farq karta hai aur uska mukhtasar aur aasaan lafzo’n mein hukm bayan kar deta hai. (Bayan Fazl Ilm us Salaf Ala Ilm-ul-Khalaf: P57)

Chauthi Alaamat:

Kisi bhi roonuma hone waale waaqia ki haesiyat aur haqeeqat to door ki baat hai uski tasdeeq se pehle hi is par tabsara kar dena.

Aap mulaahaza karenge ke kisi bhi mulk mein koi bhi masla paeda ho to fauri taur par aese logo’n mein se koi na koi TV Channels, Internet

ya deegar iblaaghi wasaael ke zariye tajziya-kaari¹ karte hue hukm lga raha hoga, kisi na kisi ko tanqeed ka nishaana banaaega aur majooza hal paesh kar raha hoga, ye sab ka sab mumaamale ke baare mein mukammal tafsilaat saamne aane se pehle ho raha hoga, halaanke hona to ye chaahiye ke jab tak muaamalaat waazeh nahi ho jaate, haqeeqat ayaa'n nahi ho jaati, is waaqie ka pas-manzar aur ird-gird ke haalaat-o-waaqiaat saamne nahi aate is waqt tak kuch bhi kehne se pehle ye dekhe'n ke is baare mein baat karna maslahat ke mutaabiq hoga ya nahi? Aur agar baat karni bhi hai to kya kehna hai?

Allah Ta'ala ka farman hai:

Aur Jab Koi Aman Ki Ya Khatre Ki Khabar Un Tak Pohonchti Hai To Use Fauran Uda Dete Hain Aur Agar Wo Use Rasool Ya Apne Kisi Zimmedaar Haakim Tak Pohonchate To Wo Aese Logo'n Ke Ilm Mein Aajaati Jo Usse Saheeh Natija Akhaz Kar Sakte Hain.

وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوِ الْخَوْفِ أَذَاعُوا بِهِ
وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ
الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ .
(Surah-an-Nisa: 83)

Is aayat mein Tafseer mein Saadi رحمته الله kehte hain: "Is aayat mein kisi bhi baat ko sun ka fauri taur par nashr karne se roka gaya hai, neez baat ko sun kar us par tabsara karne se pehle ghaur-o-fikr ka hukm diya gaya hai ke kya is muaamale mein baat karna maslahat ke mutaabiq hai to baat kare aur agar nahi to phir gurez kare". (Tafseer-e-Saadi)

Isi tarah Syedna Ali عليه السلام kehte hain: "Jaldbaaz, baato'n ko phaelaane waale aur logo'n mein baat nashr karne waale mat bano, kyouнке (agar tum aese ban gae to) tumhari wajah se lambe chaude wasee-o-areez fitne khade ho jaaenge". (Adab al Mufrad: 327 Albani ne ise saheeh kaha hai)

Isi tarah Ibne Masood رضي الله عنه kehte hain: "Anqareeb kuch mushtaba umoor roonuma honge to tum ne sabr-o-tahammul se kaam lena hai, kyouнке

¹ T: One who performs analysis or an analyzer or an analyst [RSB]

buraai mein sarghana banne se behtar ye hai ke insaan khair ke kaam mein kisi ke peeche chal pade”. (Ibne Waddah ne Al Bida (البدع): 159; Shobul Iman lil Bayhaqi: V7 P297 mein riwayat kiya hai)

Haqeeqat mein yehi raasikh ahle ilm ka tareeq-e-kaar rakha hai ke unki tabiyat mein thehraao hota hai, jaldbaazi nahi hoti, kyonke kitne hi log hain jinho’n ne baat karte hue jaldbaazi se kaam liya to baad mein ilm hua ke jis buniyaad par baat ki gait hi wo buniyaad hi khokhli thi, ya phir jis andaaz se khabar pohonchi wo khabar hi ghalat thi, ya us waaqia ko ghalat rang aur simt di gai, ya usi tarah ke koi aur muassar awaamil¹ milne par apni kahi hui baat par nadaamat ka shikaar hona pada, balke aesa bhi mumkin hai ke logo’n ke yahaa’n iski jaldbaazi aur taesh ki wajah se qadr-o-qeemat hi gir gai.

Yehi wajah hai ke Nabi ﷺ ka farman hai: “Narmi kisi bhi cheez mein ho wo use muzaiyyan bana deti hai aur jis cheez se narmi cheen li jae to wo bhaddi ban jaati hai”. (Sahih Muslim: 2594)

Isi arah Aap ﷺ ne Ashaj Abdul Qais ke mutaalliq farmaya tha: “Tumhare andar do (2) khoobiya’a’n hain Allah Ta’ala unhe’n pasand fermata hai: Hilm-o-tabiyat² mein thehraao”. (Sahih Muslim: 17)

Chunache tabiyat mein narmi, thehraao, ujlat se doori ye sab deendaar, aqalmand aur pukhta azaaem waale logo’n ki sifaat hain.

Neez, ek (1) sharai aur aqli usool bhi hai ke: “Kisi cheez ka hukm zehen mein uske tasawwur se mutrashsheh³ hota hai”.

Jab Raasikh Ulama-e-Ikraam hi kahmoshi ikhtiyaar kare’n to nichle tabqe ke logo’n ko waese hi khamosh rehna chaahiye, kyonke Raasikh Ulama-e-Ikraam ko ziyaada ilm hota hai ke kis jagah kya baat karni hai aur kis jagah baat karne ka faaeed hota hai aur kis jagah nahi hota, lihaaza nichle tabqe ke tishnagaan-e-uloom ka seena bhi usi tarah faraakh hona chaahiye jis tarah bade Ulama-e-Ikraam ka hai.

¹ T: Asar karne waali wujuhaat [RSB]

² T: (جَلَم) Burdbaari, bardaasht, tahammul [RKT]

³ T: (مُتَرَشَّح) Tapakne waala, aashkaar, zaahir, zaahir hone waala [RKT]

Paanchwee'n Alaamat:

Allama, Mohaddis, aur Imam jaese bade-bade alqabaat ko apne liye pasand karna.

Ahle ilm aur badi azeem salahiyato'n ke maalik UK se ye mashoor hai ke wo apne aap ko intihaai maamooli fard samajhte hain, wo apne aap ko us muqaam ka ahl nahi samajhte ke unhe'n bade-bade alqabaat se nawaaza jaae, jis qadr unke ilm mein pukhtagi aati jaati hai, unhe'n usi qadr apne baare mein ilm hota jaata hai ke unhe'n kya-kya cheez maaloom nahi hai, unhe'n pataa chal jaata hai ke kitni badi miqdaar mein ilm se ab bhi behrawar nahi ho sake. Salaf-o-Saaliheen ki seerat padhne se maaloom hota hai ke wo kis qadr apne aap ko maamooli samajhte the.

Ye ahle bidat ka tareeq-e-kaar raha hai ke wo naa-ahl logo'n ko bade-bade alqaab¹ dete hain, taake logo'n mein dhoda-dahi se unke baatil nazariyaat phaelaae jaae'n.

Chunache Shaatibi رحمه الله ahle bidat ki alaamaat zikr karte hue kehte hain: "Mutaqaddimeen mahsoor-o-maarooof ahle ilm aur nek log jin ka apna ek (1) halqa hai unho'n ne jinke mutaalliq mazammahat ki hai unhi ko bade-bade alqaab dete hain aur Salaf-o-Saaliheen ki mukhaalifat ke dil-daada² aur shaaz³ mauqif rakhne waale afraad ki madh-saraai⁴ ki jaati hai".

Khaarjiyo'n ki jaanib se Sahaba Ikraam رضي الله عنهم ko nauzubillah kaafir qaraar dena us alaamat ki asal aur buniyaad hai, kyoumke khaarjiyo'n ne un logo'n ke baare mein naazeba alfaaz istemaal kiye hain jin ki Allah Ta'ala aur Rasool Allah ﷺ ne madh-saraai farmaai, balke tamaam Salaf-o-Saaliheen unki khoobiyo'n aur kaarnaamo'n ke motarif⁵ hain, uske bar-aks khaarjiyo'n ne un logo'n ke baare mein acche kalimaat

¹ T: (ألقاب) Ehteraami lafz ya alfaaz jo kisi ke liye kahe/padhe/bole jaate hain [RSB]

² T: (دل داده) Fareefta, aashiq [RKT]

³ T: (شاذ) Mukhtasar, bahut kam, kam [RKT]

⁴ T: (مدح سرائی) Madh, taareef-o-tauseef, madh-khwaani [RKT]

⁵ T: (مُعْتَرِف) Eteraaf karne waala, iqraar karne waala, tasleem karne waala, qaael [RKT]

kahe jin ki salaf-o-saaliheen ne muttafaqa taur par mazammat bayaan farmaai. Jaese ke Syedna Ali عليه السلام ke qaatil Abdur Rahman bin Muljam ke baare mein acche alfaaz istemaal kiye hain. Aage chal kar Imam Shaatibi رحمته الله kehte hain: “Jab aap ko koi usi dagar par chalta hue nazar aae to wo Ahle Sunnat ke mukhaalif firqo’n mein se hai, Allah Ta’ala samajhne ki taufeeq de”. (Al Etesaam: 740)

Main ummeed karta hoon ke sirf inhi safhaat par iktifa karna kaafi hai, ke in safhaat ki bina par jo log Raasikh-ul-Ilm nahi hain unko pehchaanna mumkin ho, yehi log jadeed masaael mein aage aakar khud to gumraah hote hi hain doosro’n ko bhi gumraah karte hain aur bade afsos ki baat hai ke aaj kal unki taadaad bhi bahut ziyada hai.

Khaarjiyo’n ki jaanib se jin logo’n ko bada Allama, Fahhaama bana kar pesh kiya gaya, us par thodi se gehri nazar daal le’n to hame’n us ghalat chaal ki khatarnaaki ka andaaza ho jaaega.

Aap mir mein dekh le’n jab adeebo’n¹ aur mufakkireen ko ulama aur mashaaikh kaha gaya jaese ke Syed Qutub ke saath hua hai to uske natije mein bahut bade-bade shar aur fasaad bapaa² hue, yehi muaamala Juhaimaan aur uske rufaqa ke saath hua tha, balke aaj jo kuch bhi ho raha hai us mein usi ghalat chaal ke asaraat hain.

¹ T: (أديب) Adabi mazameen likhne waala, ustaad, muallim [RKT]

² T: (بِپا) Barpa, munaqqid, qaaem [RKT]

Teesra Mabhas: Hukmraano Par Awaam-un-naas Ke Saamne Bar-mala Taan-o-Tashnee

Muslim muaashare mein istihkaam¹ aur thehraao do (2) badi buniyaado'n par qaaem hota hai:

- ① Allah aur uske Rasool ki itaa-at.
- ② Ulama-e-Ikraam aur Ahle Hil-o-Aqd² ki itaa-at.

In dono buniyaado ko Allah Ta'ala ne ek (1) hi aayat mein zikr karte hue farmaya:

Aye Imaan Waalo! Allah Ta'ala Ki Itaa-at Karo, Rasool Ki Itaa-at Karo Aur Hukmraan Ki Bhi Karo.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ.

(Surah-an-Nisa: 59)

Isi tarah Sahih Muslim mein Hazrat Abu Huraira رضي الله عنه se marwi hai ke Rasool Allah ﷺ ne farmaya: "Allah Ta'ala tumhare liye teen (3) cheezo'n ko pasand fermata hai aur teen (3) cheezo'n ko naapasand karta hai. Pasandida umoor ye hain: Tum sirf usi ki ibaadat karo uske saath kisi ko shareek mat thehraao, Allah Ta'ala ki rassi ko mazbooti se thaam lo, aur girohbandi mein mat pado. Aur naapasandida umoor ye hain: Qeel-o-qaal (قليل و قال) karna (udti-phirti be-buniyaad baate'n karna), kasrat se sawaal karna aur maal zaaya karna". (Sahih Muslim: 1715)

Imam Maalik رحمته الله aur deegar mohaddiseen ne is riwayat ke alfaaz mein ye bhi zikr kiya hai ke: "Jin logo'n ko Allah Ta'ala ne tum par hukmraani di hai unki khair-khwaahi karo". (Muwatta: 1796; Musnad Ahmad: V2 P327; Ibne Hibban: V8 P182; Musnad Abu Awaana: V4 P168; Sunan Kubra lil Bayhaqi: V8 P163)

Isi tarah Aap ﷺ ka ye bhi farman hai: "Teen (3) cheezo'n ke mutaalliq kisi bhi musalman ka dil kami nahi karta, Allah ke liye ikhlaas-e-amal, musalman hukmraan ki khair-khwaahi, millat ka iltizaam, beshak (musalmano ki ijtimaa'i) dua unhi ke liye hoti hai". (Tirmizi: 2658; Ibne Majah:

¹ T: (الاستحكام) Pukhtagi, mazbooti [RKT]

² T: Kisi mulk ya ilaaqe ke hukmraan [Urdu]

230; Musnad Ahmad: V3 P225-o-deegar ne ise riwaya tkiya hai, ise Albani رحمه الله ne Sahih Ibne Majah: 187 mein Sahih kaha hai)

Ibne Taimiya رحمه الله kehte hain: “In sab riwayaat mein teen (3) cheeze’n yakja hain: Ikhlāas, hukmraan ke liye khair-khwaahi aur musalmano ki jamaat ka iltizaam”.

“Yehi teeno cheeze’n deen mein buniyaad aur asaas jaesi ehmiyat rakhti hain, un mein Allah Ta’ala ke bando’n par huqooq bhi shaamil hain, un mein duniya-o-aakhirat ke faaede bhi yakja hain”.

“Iski tafsee ye hai: Huqooq do (2) qism ke hote hain: Huqooqullah aur Huqooq-ul-Ibaad. To Huqooqullah ye hain ke ham Allah ki ibaadat kare’n aur kisi ko uska shareek na banaae’n, jaese ke hadees ke alfaaz mein bhi ye cheez waazeh hai aur hadees ke doosre alfaaz mein ikhlāas-e-amal se yehi muraad hai”.

“Phir Huqooq-ul-Ibaad do (2) qism ke hain: Khaas aur Aam”:

“Khaas Huqooq-ul-Ibaad mein waalidaen ke saath husn-e-sulook, ahle khaana aur padosi ke huqooq waghaera to ye deeni lihaaz se furooi huqooq hain. Kyounke aesa mumkin hai ke kisi mukallaf aadmi par ye sab huqooq laazim na hote ho’n, waese bhi un huqooq ki adaagi se infiraadi faaeda haasil hota hai”.

“Jabke Aam Huqooq-ul-Ibaad ka taalluq do (2) qism ke afraad se hota hai: Hukmraan aur riaaya. Chunache un mein se hukmraan tabqe ka haq ye hai ke unki khair-khwaahi kare’n aur riaaya ka haq ye hai ke ijtimaaiyat qaaem rakhe’n, kyounke log aapas mein muttahid aur muttafiq ho’nge to tab hi mafadaat-e-aamma haasil honge, aur musalman kabhi gumraahi par muttafiq nahi hote. Balke agar musalman Allah Ta’ala ki rassi ko ijtimaaiyat ki shakl mein pakde’n to unke deeni aur duniyaawi tamaam aghraaz-o-maqaasid poore ho jaaenge, is tafseel se maaloom hua ke hadees-e-mubaaraka mein maujood umoor mein tamaam ke tamaam deeni usool ko tahaffuz diya gaya hai”. (Majma’ Fataawa: V1 P18)

Is bina par hukmraano ke khilaaf khulam-khula laan-taan karna unki

pagdi uchaalna tafraqa aur intishaar¹ ka baais hai, iski wajah se logo'n ke dilo'n mein hukmraan ke khilaaf bughz paeda hoga aur aman-o-amaan digar-goo'n ho jaaega neez be-chaeni phaelegi.

Sahal-tastari ﷺ kehte hain: "Jab tak log Hukmraan aur Ulama-e-Ikraam ka ehteraam karte rahenge khair mein honge, agar log un do (2) qism ke afraad ki izzat karenge to Allah Ta'ala unki duniya-o-aakhirat sawaar dega aur agar unhee'n ko taan-o-tashnee ka nishaana banaaenge to apni duniya-o-aakhirat kharaab kar baethenge". (Tafseer Qurtubi: V5 P260)

Isi tarah ek (1) aur jagah kehte hain: "Is ummat ke 73 firqe honge, un mein se 72 tabaah ho jaaenge aur ye sab ke sab hukmraano se nafrat karne waale honge, kamyaab wohi hoga jo hukmraan ke saath hoga". (Quwwat-ul-Quloob lil Abu Taalib Makki: V2 P242)

Shaikh Ibne Uthaimen ﷺ kehte hain: "Tumhe'n Allah ka waasta hai ke hukmraan ke saath baat-cheet aur muamalaat ke liye Salaf-o-Saaliheen ka manhaj apnaae'n, hukmraano ki ghalatiyo'n ko fitna-parwari ke liye istimaal mat kare'n, logo'n ke dilo'n ko hukmraano se mutanaffir mat kare'n, kyonke ye fasaad ki jad hai, uski wajah se fitne paeda hote hain".

"Chunache jis tarah hukmraano ke khilaaf dilo'n ko bhadkaane ki wajah se fitne roonuma hote hain bilkul usi tarah Ulama-e-Ikraam ke khilaaf bhi logo'n ko uksaane se ahle ilm ki shaan mein kami aati hai aur uska natija ye nikalta hai ke log deen se bezaar ho jaate hain".

"Lihaaza agar koi shakhs ulama-e-ikraam aur hukmraano ke muqaam aur martabe ko kam karne ki koshish karta hai to usse qaanoon ki baala-dasti aur aman-o-amaan tabaah ho jaaega, kyonke agar log Ulama-e-Ikraam par zaban-daraazi karenge to unki baat se etemaad uth jaaega aur agar hukmraano ke khilaaf zaban-daraazi karenge to hukmraano ki itaa-at khatam ho jaaegi aur shar-o-fasaad roonuma hoga".

"Is liye zaroori amr ye hai ke hukmraano ke mutaalliq salaf ka tareeq-

¹ T: (إنتشار) Pareshani, tittar-bittar hona, bikharne ki kaifiyat [RKT]

kaar ka kya tha us baare mein jaanna az-bas¹ zaroori hai, apne aap ko qaabu mein rakh kar pehle nataaej par acchi tarah nazar daudaae”.

“Ye baat bhi waazeh ho jaae ke inquilaabi tehreeke’n chalaane waale islam-dushman quwwato’n ko faaeda pohonchate hain, is liye inquilaabi tehreeko’n aur jazbaati ubaal ki jaanib nahi dekhenge, balke hikmat aur daanaai se kaam lenge”.

“Ab yaha’n par hikmat-o-daanaai se meri muraad ye nahi hai ke ghalatiyo’n par khamoshi ikhtiyaar karli jaae, balke ghalati ki islaah karke behtari ki jaanib gaamzan ho’n na ke inquilaab bapaa kare’n, lihaaza khair-khwaah wohi hai jo haalaat ko behtar banaae na ke inquilaab bapaa kare”. (Huqooq ur Raai war Riaaya; Muaamala tul Ahkaam Fee Dhau-ul-Kitaab wa Sunnah az Shaikh Abdus Salaam Birjis Aal Abdul Kareem ؒ aakhir uz zikr is masle mein behtaren kitaab hai)

Ahadees-e-Mubaaraka mein hukmraano ko nasihat karne ka tariqa bayan kiya gaya hai ke ye sirf alaahadgi mein ho, jaese ke Rasool Allah ﷺ ka farman hai: “Jo shakhs hukmraan ko nasihat karna chaahta hai to sab ke saamne nasihat mat kare, albatta haath se pakad kar alaahadgi mein chala jaae, agar qubool karle to behtar hai ba-soorat-e-deegar usne apni zimmedaari nibhaadi hai”. (Musnad Ahmad: V3 P403; Musnad Shamiyyeen az Tabarani: V2 P94; As Sunnah az Ibne Abi Aasim: 1096 aur deegar ne ise riwayat kiya hai. Albani ؒ ne ise Zilaal us Sunnah: V2 P507 mein Sahih qaraar diya hai)

Saeed bin Jubair ؒ kehte hain: “Ek (1) aadmi ne Ibne Abbas ؓ se arz kiya: Main apne ameer ko neki ka hukm doo’n? To us par Saeed bin Jubair ؒ ne kaha: Agar tumhe’n khadsha ho ke wo tumhe’n qatl kar dega to phir hukmraan par zabaan-daraazi mat karo, aur agar aap ne laazmi taur par nasihat karni hai to phir sirf alaahadgi mein karo”. (Ibne Abi Shaiba: 15/74 mein riwayat kiya hai)

Ibne Nahaas ؒ kehte hain ke: “Haakim-e-waqt ke saath sab ke saamne baat karne ki bajaae alaahadgi mein baat karna behtar amal hai, balke agar khufiya aur tanhaai mein is tarah baat ki jaae ke koi teesra shakhs maujood na ho to ye sabse behtar hai”. (Tambeeh-ul-Ghafilien a’n Aamaal-ul-

¹ T: (أَزْبَسَ) Kasrat se, ziyaadati ke saath, bahut [RKT]

Shaikh Abdul Aziz bin Baaz رحمته اللہ علیہ kehte hain: “Hukmraano ke uyoob logo’n mein aam karna aur use apni taqareer ka hissa banana salaf ka manhaj nahi hai, kyonke usse inquilaabi tehreeke’n paeda hoti hain, hukmraano ki naafarmaani ke mawaaqe paeda hote hain aur natija ghaer-mufeed, balke nuqsan-dah baghaawat ki soorat mein nikalta hai. Albatta Salaf-o-Saaliheen ka tareeq-kaar ye hai ke hukmraan se baraah-e-raast baat kare’n, yak hat likh de’n ya aese Ulama-e-Ikraam se baat kare’n jin ka hukmraan se raabta hai, taake wo hukmraan ki saheeh rehnumaai kare’n”.

“Buraai ka radd buraai karne waale ka naam le kar nahi kiya jaata, balke sirf buraai ka radd kiya jaata hai, is liye zina, sharaab-noshi, riba-khori¹ waghaera ki mazammat kare’n, lekin un kaamo’n ka irtikaab karne waalo’n ka naam mat le’n, sirf buraai ki mazammat kare’n, karne waala kaun hai? Uska naam mat le’n chaahe wo hukmraan hai ya awaam”. (Majma’ Fataawa Ibne Baaz: V8 P210)

¹ T: Sood khori [RSB]

Chautha Mabhas: Muzaahare, Maarch, Dharne, Aur Hadtaalo'n Ka Hukm

Muzaahare, maarch, dharne, aur hadtaal bhi khurooj aur baghaawat ki soorate'n hain, unka maqsad ye hota hai ke hukoomat par dabaao daal kar apne muta'alabat¹ manwaae jaae'n, unse bhi be-chaeni aur intishaar pahelta hai. Umoor-e-zindagi mein khalal aur rakhne (رُخْلَ) paeda hote hain. Neez, shar-pasand anaasir ko apni manfi karwaaiyo'n karne ka mauqa milta hai, aakhir-kaar muamalaat pehle se bhi bigad jaate hain, ye baate'n zameeni haqaa'iq aur aeni mushahadaat se bhi saabit-shuda hain.

Un tamaam umoor mein se kisi ek (1) ka taalluq bhi islam se nahi hai, kyonke musalmano mein is qism ki fuzool harkaat paai nahi jaatee'n, kyonke musalmano ka (siyaasi nazariya) sharai zawaabit aur thos usoolo'n par qaaem hai, chunache agar musalman ko hukmraan mein paani jaane waali khaamiyo'n par nasihat karne bhi pade to wo tanhaai aur alaahadgi mein karne ka hukm diya gaya hai, kyonke agar nasihat elaaniya ki jaae to uski wajah se kharabiyaa'n janam leti hain, to logo'n ka majma bana kar unhe'n ekattha karke bhare mujmue mein aesi baate'n karna to bil-oola mana hoga.

Lihaaza ye tamaam umoor deen-e-islam mein daakhil kiye gae hain aur ye khud-saakhta umoor hain, kyonke Ahle Sunnat ke yahaa'n musallama sharai qaaeda aur usool hai ke: "Har aesa kaam jiske asbaab ahd-e-nabawi mein paae gae ya ahd-e-sahaaba mein paae gae ya pehli teen (3) afzal sadiyo'n mein wo asbaab maujood the lekin phir bhi wo kaam baghaer kisi rukaawat ken ahi kiye gae, to use ab karna bidat hai".

Chunache Abu Dawood aur deegar kutub-e-hadees mein hai ke: Umar bin Aziz رضي الله عنه ne salafi manhaj bayan karte hue ek (1) azeem tehreer likhi aur kaha: "Kisi ne Umar bin Abdul Aziz رضي الله عنه se qadr ke muta'alliq sawaal karte hue khat likha to uska jawaab tehreer karte hue aap ne kaha: Hamd-o-Salaat ke baad: Main tumhe'n taqwa-e-Ilaahi ki naseehat karta

¹ T: (مُطَالَبَة) Taqaza karna, talab karna, daawa, darkhwaast [RKT]

hoo'n, Allah Ta'ala ke ahkamaat par mayaana-rawi se chalo aur Nabi ﷺ ki sunnat par gaamzan raho, sunnat aam ho jaane ke baad bidati logo'n ki bidaat se door raho, tumhe'n unki zaroorat nahi hai, apne aap ko sunnat par kaarband rakho ye sunnat hi Allah ke hukm se aap ki najaat ka baais hogi".

"Ye bhi zehen-nasheen rakho ke: Log koi bhi bidat ejaad kare'n to usse pehle hi us bidat ke khilaaf sareeh ye kinaayatan dalaael guzar chuke hote hain. Ye bhi waazeh rah eke sunnate'n aesi shakhsiyat ne tae ki hain jise ilm tha ke sunnato'n ki khilaafwarzi khata mahez aur bewaqoofi hai, is liye tum bhi usi cheez ko apnaao jise salaf ne apnaya: Kyouнке unho'n ne koi bhi amal ilm ki bina par kiya aur kuch (kaam unho'n ne nahi kiye wo) door-andeshi ki wajah se tark kiye, uski wajah ye th ke wo muamalaat ki chaan-parakh intihaai qawi andaaz mein karne ki salaahiyat rakhte the, agar us (matrooka amal) mein koi sawaab ya ajar hota to wo uske sab se pehle haqdaar bante. Agar tumhare aamaal hidaayat ke mutaabiq hote to wo tum se pehle un par amal paera hote aur agar tum ye kaho ke ye umoor unke baad roonuma hue to unke moojideen¹ salaf ke raaste se hat chuke hain, unho'n ne apne aap ko jaada-e-salaf se hata diya hai, Salaf-o-Saaliheen nekiyo'n ke liye baad mein aane waale logo'n se kahee'n ziyaada hares the, unho'n ne sharai umoor ke baare mein kaafi-shaafi maalumaat dedi hain, lihaaza ab unki taalimaat aur maalumaat ke baad na us mein kisi qism ki mazed wazaahat ki zaroorat hai aur na hi unse badh kar koi wazaahat kar sakta hai, yehi wajah hai ke kuch logo'n ne unki wazaahat aur tafsilaat mein kami ki koshish ki to sang-dil ho gae aur kuch logo'n ne unse aage badhna chaaha to wo ghuloo mein waaqe ho gae, halaanke un dono ke maabaen hidaayat aur raah-e-mustaqeem thi".

Shaikh-ul-Islam Ibne Taimiya رحمه الله isi usool ko bayan karte hue kehte hain: "Uske liye zaabta ye hai ke you'n kaha jaae: "Log koi bhi cheez acchi samajh kar hi ejaad karte hain agar wo use buraai hi samjhe'n to us bidat ko kyouن ejaad kare'n! Kyouنke buraai ejaad karne ki baat aql

¹ T: (موجد) Ejaad karne waala, banaane waala [RKT]

aur deen hare k (1) ke manaafi hai. Lihaaza jis kaam ko musalman faaede ki cheez samjhe'n to jin asbaab ki bina par use faaedamand samjha jaa raha hai use dekhe'n agar ye zaroorat Nabi ﷺ ki wafaat ke baad hamari susti ke baghaer roonuma hui to phir aesi soorat mein zaroorat ke mutaabiq naya kaam ejaad ho sakta hai❶ ya phir us kaam ki zaroorat to Nabi ﷺ ke daur mein maujood thi lekin Aap ﷺ ne kisi maslahat ki bina par us kaam ko nahi kiya aur wo rukaawat Nabi ﷺ ki wafaat ke saath khatam ho gai tab bhi ejaad ki gunjaish hai". ❷

❶ Jaese ke Quran-e-Majeed ko ek (1) jagah jama karne ka amal Nabi ﷺ ki wafaat ke baad hua aur uski zaroorat musulmano ki susti ki wajah se mehsoos nahi ki gai balke nau (9) muslimo'n ki zaroorat Quran-e-Majeed ko yakja karne ka baais bani.

❷ Jaese ke taraweeh ek (1) imam ke peeche padhne ka amal.

“Ya naya kaam ejaad karne ki zaroorat hi maujood nahi hai, ya naya kaam ejaad karne zaroorat logo'n ke gunaaho'n ki wajah se pesh aati hai to aesi soorat mein naya kaam ejaad karna jaez nahi hoga”.

“Lihaaza koi bhi kaam jiski zaroorat Rasool Allah ﷺ ke ahd mein thi lekin Aap ﷺ ne wo kaam nahi kiya to maaloom hua ke us kaam mein koi faaeda nahi hai, aur agar kisi kaam ki zaroorat Aap ﷺ ki wafaat ke baad Allah Ta'ala ki naafarmaani ke baghaer roonuma ho to phir aese kaam ki zaroorat maslahat qaraar paa sakti hai”. (Iqtida Siraat al Mustaqeem: V1 P278)

Main ye kehta hoo'n ke: “Yehi baat Sahaba Ikraam ﷺ ke mutaalliq bhi hai ke agar kisi kaam ki zaroorat ahd-e-sahaba aur salaf mein maujood thi lekin phir bhi us kaam ko nahi kiya gaya to usse maaloom hua ke uske karne ka ab bhi faaeda nahi hai”.

Chunache ye to baat to waazeh hai ke muzaahare, march, dharne, aur hadtaalo'n waghera ka sabab ya to haakim ki jaanib se zulm hota hai ya huqooq ki talaafi hoti hai ya qaanoon ko muattal qaraar dena ya isi tarah ka koi aur hadaf baais hota hai, ab choonke ye sab zarooriyaat ahd-e-salaf mein bhi paai gae'n lekin phir bhi salaf ki janib se aese umoor saamne nahi aae to usse maaloom hota hai ke ye tamaam kaam shariyat mein shaamil nahi hain, un umoor se ijtinaab hi salaf ka

mauqif hai. To agar jin maqaasid ke liye muzaahir aur dharne waghaera diye jaae'n wohi sunnat se mutasaadim ho'n balke bidati aur hawas-parasti par mushtamil ho'n to unka mamnool hona bil-oola saabit hoga.

Raasikh Ulama-e-Ikraam ka bhi yehi fatwa hai, chunache Shaikh Abdul Aziz bin Baaz رحمۃ اللہ علیہ kehte hain: "Haq baat qubool hone ya karne mein usloob ka bada amal-dakhal hai, chunache acche usloob se haq baat qubool Karli jaati hai jabke shiddat aur sakhti se haq baat radd ho jaati hai, balke sakht usloob se mahol mazed bigad jaata hai, baato'n-baato'n se muaamala aage nikal kar haatha-paai aur ladaai-jhagde tak bhi baat pohonch jaati hai".

"Isi mein kuch logo'n ki taraf se kiye jaane waale muzaahare bhi shaamil hain un ki wajah se muzaahireen ke numaindagaan ko pareshaniyo'n ka saamna karna padta hai, yehi wajah hai ke sadko'n par nikalne waale maarch aur muzaahireen islaah aur behtari ka raasta nahi apnaate, balke kisi kharaabi ki islaah ka tareeq-e-kaar yehi hai ke khud jaakar mutaalliqa logo'n se mile'n, unke saath mil kar khat-o-kitaabat kare'n, mulki sadar, sarbaraah ya ilaaqe ke chaudhi se usi tarah taammul¹ kare'n us mein sakhti aur shiddat mat apnaae'n".

"Nabi ﷺ Makkah mein terah (13) saal tak rahe, aap ne kabhi bhi muzaahare aur maarch karne ka raasta nahi apnaaya na hi Aap ﷺ ne unke maal-o-jaan ko koi andesha² pohonchaya".

"Ye yaqeeni baat hai ke ye andaaz daawat aur da-aat³ dono ke liye nuqsan-dah hai, isse phalti-phoolti daawat ko nuqsan pohonchta hai, hukumati satah par har mumkin tariqa se daawati sargarmiyo'n ke liye rukaawate'n khadi ki jaati hain, hukumati satah par un iqdamaat ka maqsad bhi khair hi hota hai lekin haqeeqat mein nuqsan ho jaata hai".

"Is liye daawat Ilallah ka fariza apnaane waale shakhs ko bajaaye raah-e-

¹ T: (تأمل) Ghaur-o-fikr, soch-bichaar, heela, bahaana [RKT]

² T: Fikarmandi, tasawwur, khayaal, anxious or troubling thought [RKT]

³ T: (دعاة) Islam ke muballigh [RKT]

daawat mein rukaawato'n ka baais banne ke rasoolo'n aur ambiya ikraam ke manhaj par gaamzan rehna chaahiye uske liye kitna hi lamba arsa intizaar karna pade, neki karne ki taaqat aur buraai se bachne ki himmat Allah Ta'ala hi dene waala hai". (Majma' Fataawa Ibne Baaz: V6 P525)

Isi tarah Shaikh Ibne Uthameen رحمۃ اللہ علیہ se hadtaal karne ke mutaalliq poocha gaya to unho'n ne jawaab diya: "Ye sawaal musalman naujawaano ke liye intihaai hassaas hai, kyonke apna karobaar ho ya hukumati mulaazamat hadtaal karne ke liye kisi bhi soorat mein koi sharai daleel nahi hai, hadtaal karne ki wajah se uske manfi asaraat ke mutaabiq nuqsanaat bhi yaqeeni hote hain". (As Sahoowatul Islamiya Zawaabit-o-Taujihaat: 168)

Isi tarah Shaikh Saaleh al Fauzan رحمۃ اللہ علیہ se ek (1) sawaal poocha gaya: Ummat-e-Islamiya ki digar-goo'n¹ haalat ko tabdeel karne ke liye muzaahare karna ya daawati wasaael mein shaamil hai?

Us par unho'n ne jawab diya: "Hamara deen intishaar aur be-chaeni ka deen nahi hai, hamara deen hame'n har kaam ka munazaam andaaz mein karne ki targheeb deta hai, ye deen pur-sukoon deen hai, is liye muzaahare karna musalmano ka kaam nahi aur na hi ye musalmano ki saqaafat hai, deen-e-islam to salaamati, rahmat aur pur-sukoon rehne ka deen hai, is deen mein be-chaeni, intishaar, tashweesh aur fitna-parwari ka tasawwur bhi nahi hai".

"Apne huqooq haasil karne ke liye uske alaawa bhi tariqa apnaaya jaa sakta hai ke qanooni chaara-joi² ki jaae aur deegar qaanooni raaste apnaae jaae'n".

"Un muzaaharo'n ki wajah se bade-bade fitne roonuma hote hain, un mein begunaaho'n ka khoon raaegaa'n jaata hai, amlaak³, aur deegar mamlooka ashiya tabaah-o-barbaad ho jaati hain, in tamaam umoor ki wajah se muzaahare karna jaaez nahi hai". (Al Ajooba tul Mufeed Alaa As-alatul Manaahij al-Jadeeda: 217)

¹ T: (دگر گون) Ulat-palat, acchi se buri haalat mein badla hua [RKT]

² T: (چاره جوئی) Takleef se bachaao ki tadbeer, faryaad, Madad, Khair-khwaahi [RKT]

³ T: Milkiyat, jaaedaad [RSB]

Ye baat ham pehle jaan chuke hain ke in muzaaharo'n mein hukoomato'n par dabao daalne ke liye manfi tariqa apnaae jaate hain, bilkul usi tarah jaese Usman رضي الله عنه ke khilaaf baghaawat karne waalo'n ne ek (1) muqarrar waqt par madina mein pohonch kar aap ke ghar ka gherao kar liya tha aur muaamala aap ke qatl tak jaa pohoncha, phir jo fitna aur intishaar phaela wo us par mustazaad tha. Isi tarah Hama, Al-Jazaaer mein jitne bhi muzaahare hue unse bhi fitne aur kharabiyaa'n paeda huee'n, maasoom jaane'n zaaya gae'e'n.

To kya ab bhi samajhne waala koi hai!!

Paanchwaa'n Mabhas: Salaf Ke Manhaj Se Hat Kar Giroh-bandi

Quran-e-Majeed mein do (2) qism ki giroh-bandi ka zikr milta hai, un mein se kuch to qaabil-e-sataish hain jaise ke Allah ki jamaat ke mutaalliq farmaya aur kuch mazmoom¹ bhi hain.

Qaabil-e-staish jamaat mein wohi hai jo millat aur hukmraan ke saath ho, haq, sunnat-e-nabawi aur salaf-o-saaliheen ke manhaj par gaamzan² ho apne mukhaalifeen se kisi qism ka taassub³ na rakhe, to aesi jamaat se Allah Ta'ala mohabbat fermata hai, aesi jamaat ka zikr do (2) jagah milta hai:

Jo Koi Allah Ko Aur Uske Rasool Ko Aur Un Logo'n Ko Dost Banaae Jo Imaan Laae Hain To Yaqeenan Allah Ki Jamat Hi Ghaalib Aane Waali Hai.

وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ.
(Surah-al-Maaida: 56)

Jo Log Allah Aur Aakhirat Ke Din Par Yaqeen Rakhte Hain, Aap Kabhi Unhe'n Aesa Na Paaenge Ke Wo Aese Logo'n Se Dosti Lagaae'n Jo Allah Aur Uske Rasool Ki Mukhaalifat Karte Ho'n. Khwah Wo Unke Baap Ho'n Ya Bete Ho'n Ya Bhai Ya Kumba Waale Ho'n, Yehi Log Hain Jin Ke Dilo'n Mein Allah Ne Imaan Sabat⁴ Kar Diya Hai Aur Apni Taraf Se Ek (1) Rooh Ke Zariye Unhe'n Quwwat Bakhshi Hai. Allah Unhe'n Aese Baagho'n Mein Daakhil Karega Jin Ke Neeche Nehre'n Beh Rahi Hongi. Wo Un Mein Hamesha Rahenge. Allah Unse

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ.
(Surah-al-Mujaadala: 22)

¹ T: (مَذْمُوم) Bura, kharaab, mazammat kiya gaya [RKT]

² T: (گامزن) Tezi ke saath chalta hua, chalne waala, moving [RKT]

³ T: (تَعْصَب) Be-jaa himayat, haqeeqat zaahir ho jaane ke baad bhi haq baat se inkaar [RKT]

⁴ T: (ثَبَّت) Likha hua, tehreer kiya hua [RKT]

Raazi Ho Gaya Aur Wo Usse Raazi
Hue, Yehi Allah Ki Party Hai. Sun Lo!
Allah Ki Party Ke Log Hi Falaah Paane
Waale Hain.

In dono aayato'n mein se pehli momino'n ke saath dosti aur doosri
kaafiro'n ke saath dushmani ke mutaalliq hain.

Mazmoom giroh-bandi ki do (2) qisme'n hain:

- ① Musalmano ke hukmraan aur millat-e-islamiya se hat kar banne
waali giroh-bandi.
- ② Kitaab-o-Sunnat aur Manhaj-e-Salaf se hat kar banne waali giroh-
bandi.

Masalan koi shakhs musalman hukmraan se alag apni ek (1) jamat
banale aur mulki qawaneen ki paasdaari ki bajaae apni itaa-at laazmi
qaraar de, ya Kitaab-o-Sunnat ki bajaae logo'n ke fahm aur unke
nazariyaat ko buniyaad bana kar dhade-bandi¹ karna shuru karde.
Quran-e-Majeed mein is tarah ki giroh-bandi ki kai mawaaqe par
mazammat bayan ki gai hai. Farmaan-e-Baari Ta'ala hai:

Baad Ke Logo'n Ne Apne Deen Ko Aapas **فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ.**
Mein Tukde-tukde Kar Liya Har Giroh Ke
Paas Jo Kuch Hai Usi Mein Khush Hain.
(Surah-al-Mominoon: 53)

Isi tarah ek (1) aur muqaam par farmaya:

Usi Ki Taraf Rujoo Karte Hue (usi baat
par qaaem ho jaao) Aur Usse Darte
Raho Aur Namaz Qaaem Karo Aur Un
Mushrikeen Se Na Ho Jaao. Jinho'n Ne
Apna Deen Alag Kar Liya Aur Giroho'n
Mein Bat Gae. Har Giroh Ke Paas Jo
Kuch Hai Wo Usi Mein Magan Hai.
(Surah-ar-Room: 31-32) **مُتَّبِعِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ. مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيعًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ.**

¹ T: Girohbandi [RSB]

Lihaaza hawas-parasti aur bidaat ki buniyaad par giroh-bandi aur usi tarah Kitaab-o-Sunnat ke salaf ke faham se hat kar banne waala ittihaad aur giroh musalmano mein tafraque aur fitne ka bahut bada sabab hai, lihaaza jo log haq-o-baatil ki tameez kiye baghaer apne giroh ki himaayat karte hain, apni jamaat ke manshoor¹ ki jaanib daawat dene ke liye sar-tod koshish karte hain, chaahe dalaal ko tod-mod kar pesh karna pade, usi manshoor ko maanne ko dosti ya dushmani ka meyaar qaraar dete hain, to haqeeqat mein yehi log millat-e-islamiya se khaarj hain.

Deen ki buniyaad asal mein momino'n ke baahami imaani raabte par qaaem hai, us imaani raabte mein shakhsiyat, mulk, rujhanaat kisi cheez ko daakhil nahi hota, momin ke imaan ke mutaabiq imaani raabta mazboot aur istivaar hota hai.

Farman-e-Baari Ta'ala hai:

Beshak Allah Ta'ala Ke Yahaa'n
Sabse Buland Martabe Waala
Wohi Hai Jo Ziyaada Muttaqi Hai.

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ.

(Surah-al-Hujuraat: 13)

Ibne Taimiya رحمته الله kehte hain: "Kisi bhi jamaat ya shakhsiyat se nisbat agar musalmano mein tafreeq ka baais bane, us taalluq ki wajah se millat se doori, baahami ittihaad sabotaj ho, bidati raaste par chalna pade, raah-e-sunnat chodna pade to phir aesa taalluq aur nisbat rakhne waala shakhs gunahgaar hai aur aesi nisbat shariyat mein mana bhi hai". (Majma' Fataawa: V11 P514)

Isi tarah Shaikh Abdul Aziz bin Baaz رحمته الله kehte hain: "Agar koi fard-e-waahid ya jamaat Kitabullah aur Sunnat-e-Rasool Allah ﷺ ki jaanib daawat de, wahdaaniyat-e-Ilaahi aur ittiba-e-shariyat ki jaanib bulaae to yehi haqeeqat millat hai aur wo firqa naajiya mein shaamil hai, aur agar koi shakhs Kitabullah ya Sunnat-e-Rasool Allah ﷺ ko chod kar kisi jaanib daawat de to wo millat mein shaamil nahi hai, balke wo

¹ T: (مَنْشُور) Hukm-naama, Wo buniyaadi tehreer jis mein kisi jamaat waghaera ke usool aur maqaasid darj-zel ho'n, manifesto [RKT]

gumraah-kun firqa hai, firqa naajiyat to Kitaab-o-Sunnat ki daaiyaan par mushtamil hota hai, chaahe us manhaj par chalne waale afraad cheeda-cheeda mulko'n aur khitto'n mein bikhre hue ho'n choo'nk unka manhaj ek (1) hai is liye wo ek (1) hi millat hai". (Majma' Fatawa Ibne Baaz: V8 P182)

Shaikh Ibne Uthaimen رحمته الله kehte hain: "Shariyat mein jamaat ka matlab ye hai ke Allah Azzo Wajal ki shariyat par sab jama ho'n, usi jamaat ke mutaalliq Rasool Allah ﷺ ne farmaya: 'Meri ummat ka ek (1) giroh hamesha haq par qaaem rahega, unhe'n ruswa karne ki koshish karne waala aur unki mukhaalifat karne waala kabhi kamyaaab nahi hoga, yaha'n tak ke Allah ka hukm aajaaega aur wo usi nahj par qaaem honge'. Ye hai wo jamaat jiske saath munsalik hona waajib hai, jabke aesi jamaate'n jo sirf apni zaati raae ko hi sach samjhe chaahe wo uske liye siyaah ko safed hi kyon na karna pade to aesi jamaato'n ke saath munsalik hona jaaez nahi hai, kyonke un se munsalik ho kar insaan millat se izhaar-e-baraa-at karta hai aur aesi jamaat se taalluq banaata hai jisse munsalik hone par firqa-waariyat aur ikhtilafaat janam lete hain".

Farman-e-Baari Ta'ala hai:

Beshak Jin Logo'n Ne Apne Deen Ko Firqo'n Mein Taqseem Kar Diya Aur Wo Giroho'n Mein Bat Gae Aap Ka Unse Koi Talluq Nahi Hai. Unka Muaamala To Sirf Allah Ke Supurd Hai Wohi Unhe'n Unki Karastaaniyaa'n Batlaaega.

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيْعًا
لَسَتْ مِنْهُمْ فِي شَيْءٍ إِثْبًا أَمْرُهُمْ إِلَى
اللَّهِ ثُمَّ يُنَبِّئُهُمْ بِمَا كَانُوا يَفْعَلُونَ.

(Surah-al-Anaam: 159)

Ek (1) muqaam par farmaya:

Usne Tumhare Liye Deen Ka Wohi Tariqa Muqarrar Kiya Jiska Nuh Ko Hukm Diya Tha Aur Jo Ham Ne Aap Ki Taraf Wahee Kiya Hai Aur Jiska Ibrahim, Musa Aur Isa Ko Hukm Diya Tha Ke Deen Ko Qaaem Rakho Aur Us Mein Tafraqa Na Daalna.

شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا
وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ
إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا
الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ.

(Surah-ash-Shoora: 13)

Ek (1) aur muqaam par farmaya:

Aur Un Logo'n Ki Tarah Mat Ho Jaao Jo Waazeh Nishaniyaa'n Aane Ke Baad Bhi Firqo'n Mein Bat Gae Aur Ikhtilaaf Karne Lage, Yehi Log Hain Jinke Liye Dardnaak Azaab Hai.

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا
مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ
لَهُمْ عَذَابٌ عَظِيمٌ.

(Surah Aale Imran: 105)

Neez Allah Ta'ala ne apne Nabi ﷺ ko mukhatib karte hue farmaya:

Beshak Jin Logo'n Ne Apne Deen Ko Firqo'n Mein Taqseem Kar Diya Aur Wo Giroho'n Mein Bat Gae Aap Ka Unse Koi Taalluq Nahi Hai.

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيعًا
لَسْتُ مِنْهُمْ فِي شَيْءٍ.

(Surah-al-Anaam: 159)

Lihaaza aesi tamaam jamaate'n jin ka hadaf islaam ki sar-bulandi hai unke liye zaroori hai ke aapas mein munaafarat paeda na hone de'n, un par waajib hai ke yak-jaan ban jaa'e'n bilkul usi tarah jaese ke Rasool Allah ﷺ aur aap ke sahaba ki jamaat thi. Yehi baat Rasool Allah ﷺ ne ye hadees bayan karte hue batlaai thi ke: "Ye ummat 73 firqo'n mein bategi aur ek (1) ke alaawa sab jahannum mein jaaenge". Kaha gaya: Allah ke Rasool! Wo kaunsa firqa hai? To Aap ﷺ ne farmaya: "Jo mere aur mere sahaba ke manhaj par hoga". (Fataawa Noor Alaa ad-Darb)

Neez qaabil-e-staash giroh-bandi ki ek (1) khoobi ye bhi hai ke us mein neki aur musbat sargarmiyo'n mein ek-dosre ke saath ta-aawoon¹ ko taqwiyaat milti hai ke ek (1) munazzam shakl mein Kitaab-o-Sunnat, Aqeeda-e-Tauheed, Sahih Salafi Aqeeda aur Salaf-o-Saaliheen ka tareeq-e-kaar logo'n mein aam hota hai, doosro'n se taassub us mein nahi paaya jaata, balke mazmoon dhade-bandi ki sifaat bhi us mein shaamil nahi hotee'n.

Masalan: Kuch log mil kar Allah Ta'ala ki jaanib daawat dene ke liye, taaleem-o-tarbiyat aam karne ke liye ya phir rifaah-e-aam ke kaam sar-anjaam dene ke liye muttahi ho kar kaam karte hain usi mein masaajid, islami maraakiz aur sharai uloom ke institute ka qiyaam bhi shaamil hai.

¹ T: (تَعَاُون) Ek-dosre ki madad karna [RKT]

Isi ta-aawoon ki fiza ke mutaalliq Allah Ta'ala ka farman hai:

Nek Aur Taqwa Ke Kaamo'n Mein
Baahami Ta-aawoon Karo Gunaaho'n
Aur Ziyaadati Ke Kaamo'n Mein Ta-
aawoon Mat Karo Aur Allah Se Daro
Beshak Allah Ka Azaab Sakht Hai.

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا
عَلَى الْإِثْمِ وَالْعُدْوَانِ ۚ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ
شَدِيدُ الْعِقَابِ. (Surah-al-Maaida: 2)

Lekin uske liye shart ye hai ke maqsad sirf elaa-e-kalimatullah hi hona
chaahiye, apni jamaat ki sar-bulandi maqsood na ho, usi tarah elaa-e-
kalimatullah ki koshish hukmraano ke khilaaf baghaawat ke baghaer
honi chaahiye.

Ibne Taimiya رحمته الله عليه girohbandi aur dhade-baazi ke mutaalliq guftagu karte
hue kehte hain: “Agar giroh-bandi ke baad wo Allah aur Rasool Allah
ﷺ ke ahkamaat par baghaer kisi kami aur beshi ke qaaem-daaem ho'n
to unka hukm momino'n waala hai, unki zimmedariyaa'n aur waajibaat
sab momino'n waale honge, lekin agar unho'n ne sharai ahkamaat
mein kami-beshi ki yaane jo unki jamaat mein shaamil ho sirf usi se
dosti baaqi tamaam se taassub rakhe'n to ye kaam Allah Ta'ala aur
Rasool Allah ﷺ ki jaanib se mazmoom¹ kaamo'n mein shaamil hai.
Kyunke Allah aur uske Rasool ﷺ ne baahami ittifaaq ittihaad aur
muttahid hone ka hukm diya hai intishaar aur tafraqa-baazi se mana
farmaya hai. Neki aur taqwa ke kaamo'n mein baahami ta-aawoon ka
hukm diya, saath mein gunah aur ziyaadati ke kaamo'n mein ta-
aawoo'n se roka”. (Majma' Fataawa: V11 P92)

Shaikh Abdul Aziz bin Baaz رحمته الله عليه se islami mumaalik mein naujawaano ki
sharai rehnumaai ke liye islami jamaate'n aur tanzeeme'n banaane ke
hawaale se poocha gaya ke aesea karna asr-e-haazir mein musbat
iqdaam hoga?

To unho'n ne farmaya: “Islami tanzeemo'n ka wujood musalmano ke
liye khaer ka baais hai, taaham un jamaato'n ki zimmedaari ye hai ke
wo haq baat daleel ke saath waazeh kare'n, aapasi ikhtilafaat mein mat

¹ T: (مَذْمُوم) Bura, kharaab, mazammat kiya gaya [RKT]

pade'n, baahami ta-aawoon ki fiza ko farogh de'n aur doosri tanzeemo'n ke liye bhi khaer ki ummeed rakhe'n, unke muhaasin aur khoobiyaa'n bayan kare'n, aesi baato'n se gurez kare'n jinse deegar tanzeem ke saath talluqaat mein sard-mehri¹ paeda ho. Lihaaza agar ye jamate'n Kitabullah aur Sunnat-e-Rasool Allah ﷺ ki daawat deti hain to un mein koi harj nahi hai". (Majma' Fataawa Ibne Baaz: V5 P272)

Ek (1) aur jagah aap ne irshad farmaya: "Agar kisi bhi islami mulk mein khaer-o-bhalaai ke liye tanzeeme'n wujood mein aae'n, neki aur taqwa ki buniyaad par baahami ta-aawoon ki fiza ko parwaan chadhaae'n, aapsi ikhtilafaat mein na pade'n to us mein khaer-o-barkat hai uske musbat fawaaed bahut hain".

"Aur agar ye baahami taur par dast-girebaan rahe'n ek-dooosre par tanqeed unka Shewa ho to phir uske nuqsanaat aur manfi asaraat bhi bahut ziyaada hote hain".

"Is liye ulama-e-ikraam ki zimmedaari banti hai ke haqaaeq sabke saamne rakhe'n har tanzeem se ba-raah-e-raast baat cheet kare'n aur sab ko yehi nasihat kare'n ke raasta aur jaadah² wohi apnaae'n jo Allah Ta'ala ne apne bando'n ko diya hai, usi raah ke raahi bane'n jiski daawat Rasool Allah ﷺ ne di hai. Albatta jo shakhs us raah par nahi chalta aur shakhsi mafadaat³ ko muqaddam⁴ rakhte hue hat-dharmi aur zidd par utar aae ya apne khufiya agende ko takmeel tak pohonchane ke liye dat jaae to phir uski alal-elaan buraai bayaan karna zaroori aur waajib hai, jo shakhs thos buniyaado'n par haqeeqat jaan le to wo doosro'n ko usse bachne ki talqeen kare, taake log mazed uske peeche mat chale'n, aur nae log uske saath shaamil mat ho'n. Neez, Allah Ta'ala ke batlaae hue raaste ki jaanib mutawajje ho jaae'n, Allah Ta'ala ka farman hai:".

¹ T: (سَرْدِ مِهْرِي) Be-rukhi, be-murawwati, sangdili [RKT]

² T: (جَادَه) Tariqa, dastoor, seedha raasta [RKT]

³ T: Faaeda, nafaa, bhalaai [RKT]

⁴ T: (مُقَدَّم) Pehle waali, tarjeeh dena, doosro'n se afzal hona [RSB]

Aur Bila-shubha Yehi Meri Seedhi Raah
 Hai Lihaaza Usi Par Chalte Jaao Aur Doosri
 Raaho'n Par Na Chalo Warna Wo
 Tumhe'n Allah Ki Raah Se Hata Kar Juda-
 juda Kar Dengi Allah Ne Tumhe'n Unhi
 Baato'n Ka Hukm Diya Hai Shayad Ke Tum
 (kajrawi se) Bach Jaao.❶

وَأَنَّ هَذَا صِرَاطٌ مُسْتَقِيمٌ فَاتَّبِعُوهُ
 وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ
 سَبِيلِهِ ذَلِكُمْ وَصَّكُمْ بِهِ لَعَلَّكُمْ
 تَتَّقُونَ (Surah-al-Anaam: 153)

❶ Majma' Fataawa Ibne Baaz: V5 P203

Khufya ya elaaniya taur par hukmraan ki itaa-at se alag hone waali
 jamaate'n ya Ahle Sunnat wal Jamaat ke manhaj se roogardaani karne
 waali tanzeem khurooj aur fasaad ke zaraae mein se hain.

Uske baare mein ham pehle bhi bayaan kar chuke hain ke jo jamaate'n
 sharai maqaasid ke alaawa deegar ahdaaf¹ ke liye qaaem huee'n to
 unse kitna nuqsaaan hua, kitni qeemti jaane'n zaaya gae'n, musalmano
 mein intishaar aur be-chaeni paeda hui, Ahle ilm ko sakhtiyo'n aur
 tangiyo'n ka saamna karna pada, misaal ke taur par Abdullah bin Saba
 ki qaaem-karda tanzeem ki wajah se fitno'n ke darwaaze chaupat khul
 gae, usi tarah misr aur shaam mein roonuma hone waale fitne hamare
 saamne hain, aese hi Juhaimaan ki karastaaniyaa'n kisi se makhfi nahi!
 Aese hi Al Jazaaer aur Al Qaida ka fitna kisi se khufiya nahi hai, ye sab
 ke sab Kitaab-o-Sunnat se mutasaadim tanzeeme'n aur dhade hain, ye
 sab ki sab fardi raae aur logo'n ki zehni ikhtira-aat² par qaaem hain,
 uske nuqsanaat kitne hue ye ham pehle zikr kar chuke hain.

¹ T: (أهداف) Nishaana, targets [RKT]

² T: (اختراع) Kisi nai baat ya cheez ki takhleeq, man-ghadat, jhoot [RKT]

Ikhtitaamiya

Allah Ta'ala se duago hoo'n ke pehle zikr-karda tafsilaat ummat ke liye mashal-e-raah saabit hoo'n, musalman naujawaano ke liye un mein rehnumaai ho, ye taalimaat ummat ki taraqqi aur bulandi mein musbat kirdaar adaa kare'n.

Isi tarah meri Allah Ta'ala se ye bhi dua hai ke meri ye kaawish¹ ummat ko ghalat nazariyaat aur khokhle daawo'n se bachaao ka zariya bhi bane, ummat us waqt gumraah-kun nazariyaat se nabrad-aazma² hai.

Allah Ta'ala se ye bhi dua hai ke Allah Ta'ala makkaaro'n ki makkaari unhi ki tabaahi ka zariya banade aur apne deen aur waliyo'n ko ghalba ataa farmaae.

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ، وَسَلَامٌ عَلَى الْمُرْسَلِينَ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

¹ T: Mehnat se anjaam diya hua kaam [RKT]

² T: (تَبَرَدَ أَرَمًا يُونَا) Ladna, jung karna [RKT]